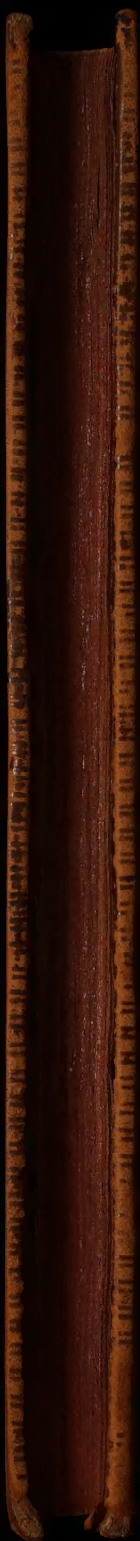


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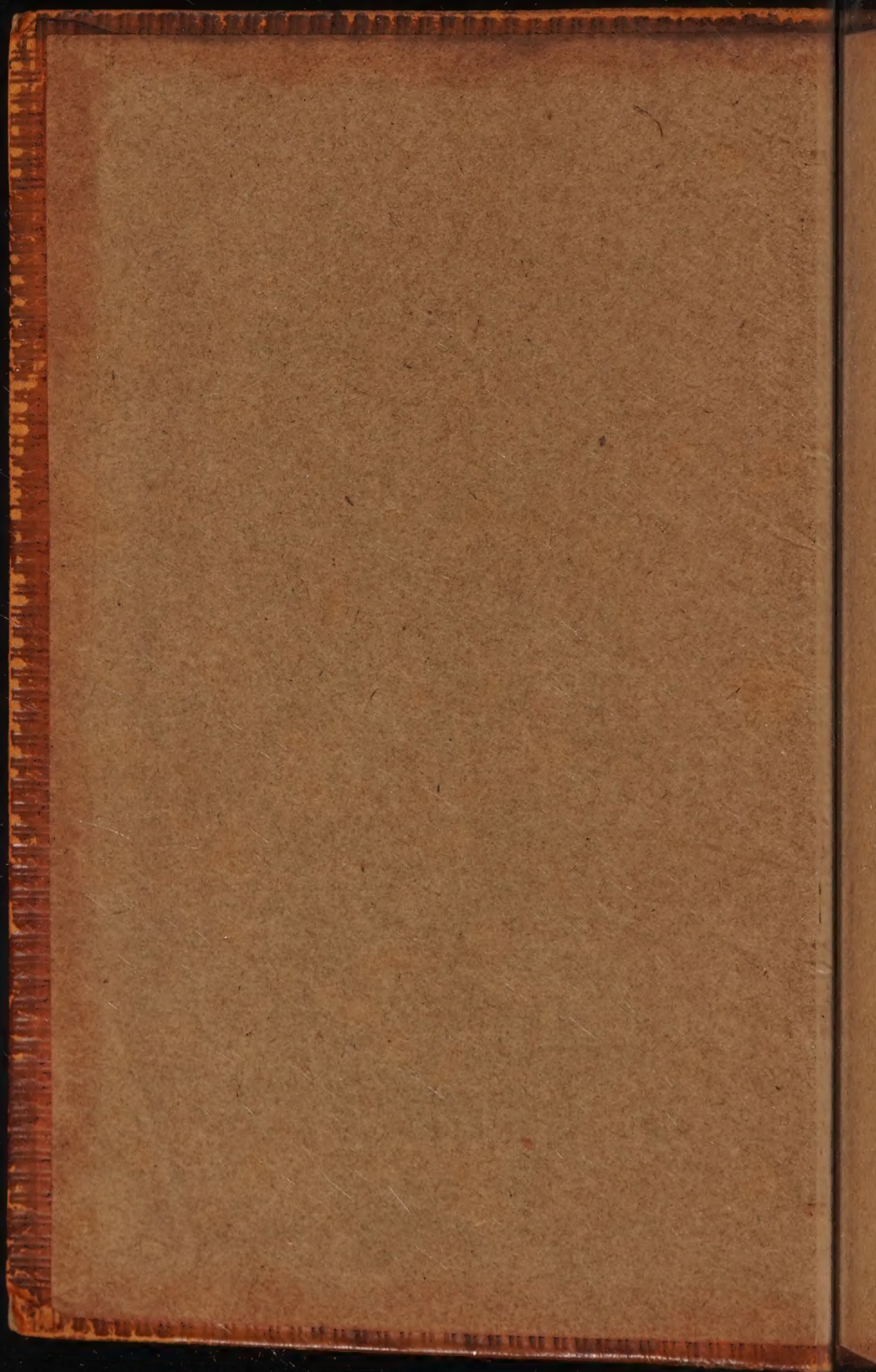
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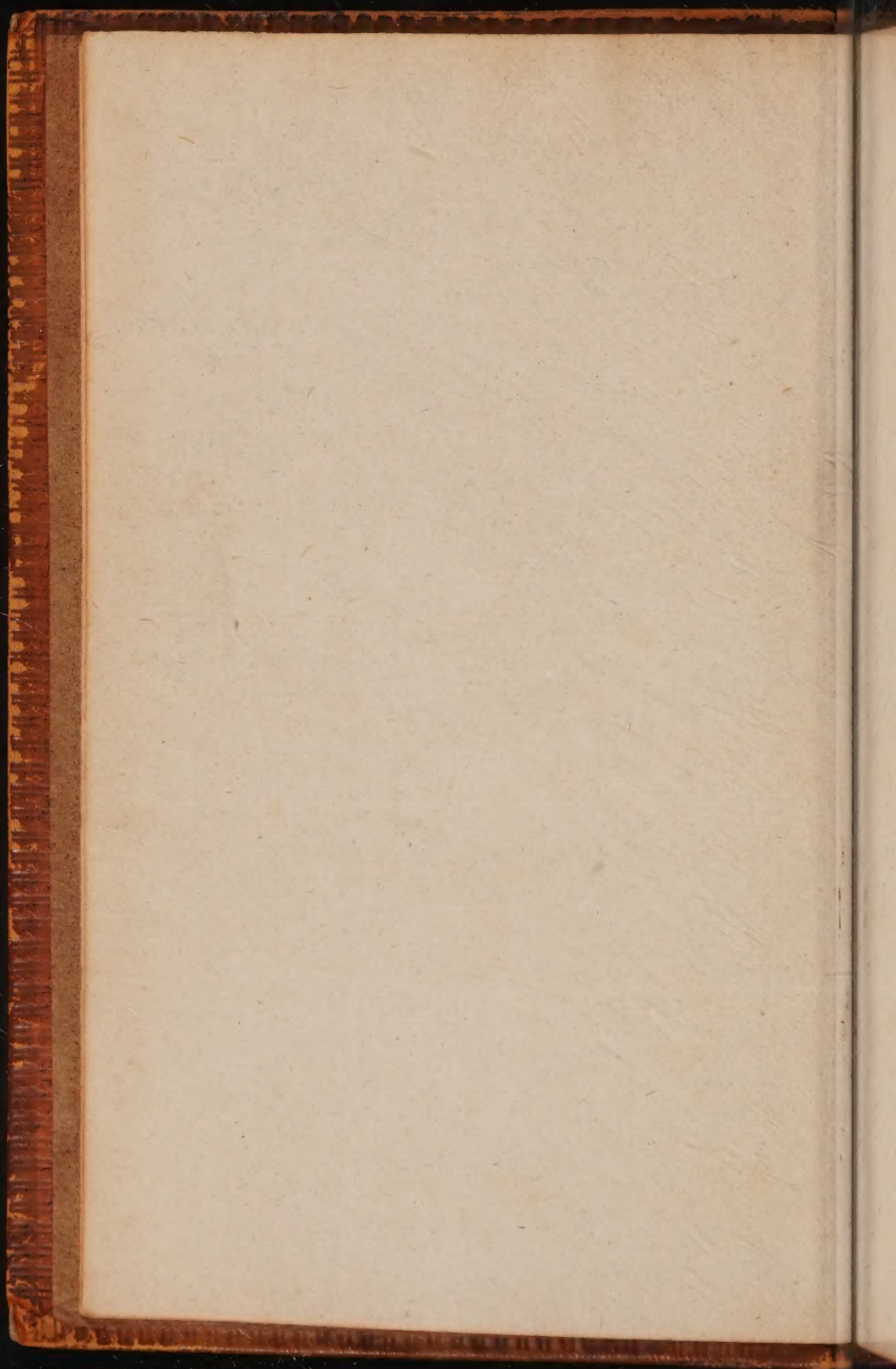
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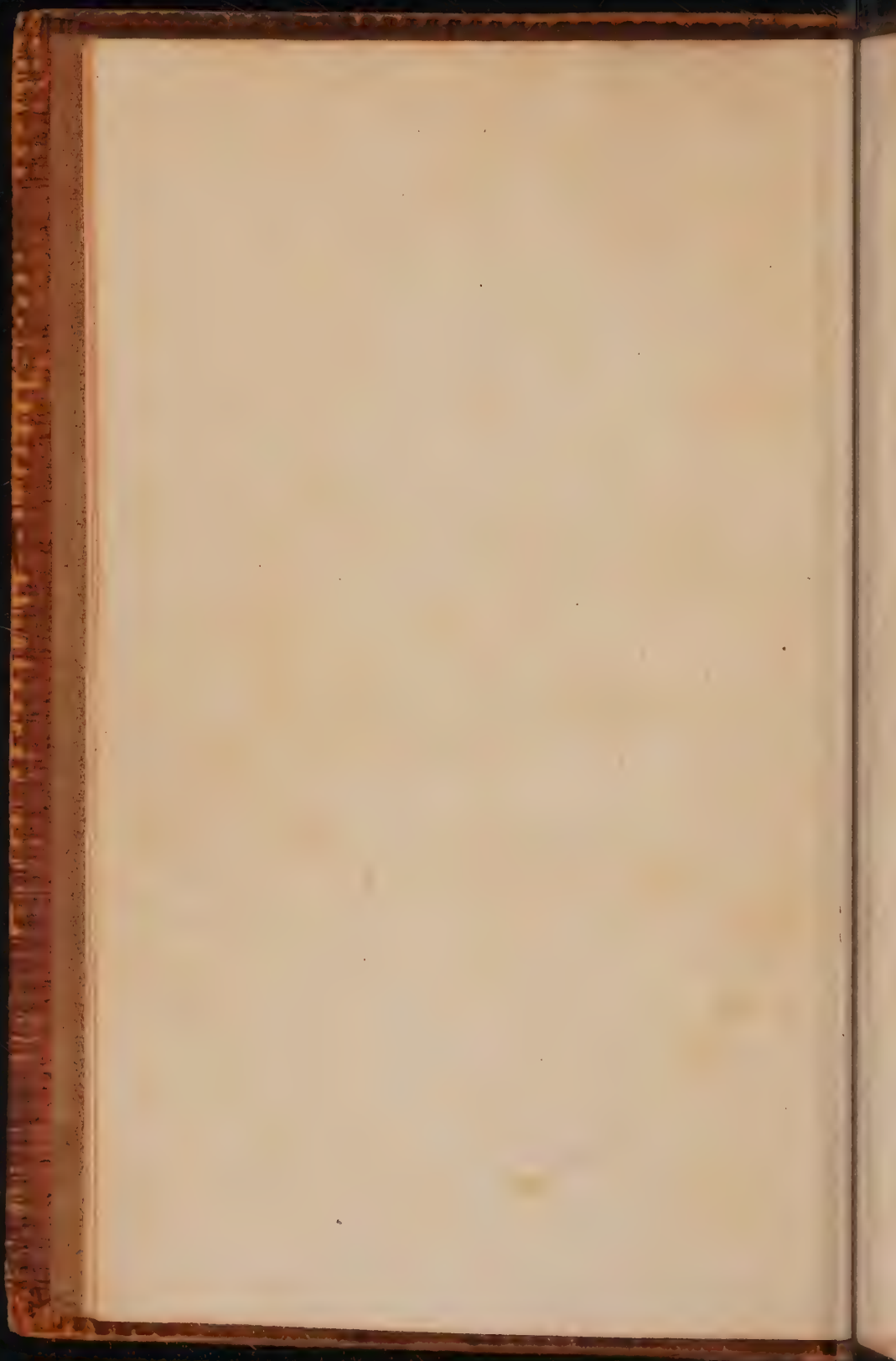


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You see his Shadow and his outward Looks ,  
Such was his face, which yet is but the rind :  
To know him better you must read his Books ,  
You'l wonder at his gifts, and noble mind .



34380

# THE Expert Phisician:

Learnedly treating of all

**AGUES and FEVERS.**

Whether Simple or Compound.

Shewing their different Nature, Causes,  
Signes, and Cure, viz.

A Feaverish Heat.  
The differences of Feavers.  
A Diary Feaver.  
A Burning Feaver.  
A continual Putrid.  
A continual Tertian.  
A continual Quotidian.  
A continual Quartan.

An intermitting Quartan.  
Feavers annexed to Quartans.  
A Semitertian Feaver.  
An Hectick Feaver.  
Confused Erratick Feavers.  
Malignant pestilent Feavers, &c.

Written originally by that famous Doctor in Phisick,  
*Bricius Banderon*, and Translated into English  
by B. W. Licentiate in Physick by the  
University of Oxford.

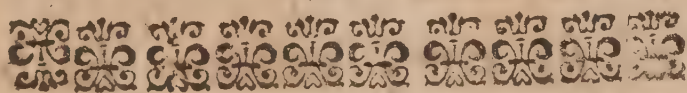
*Pub'lished for the general good of this Nation, and may be  
put in practice with facility and safety.*

Printed at London by R. I. for John Hancock, and are to bee  
sold at the first shop in Popes-head Alley,  
near the Exchange. 1637.

Well







## The Epistle to the Reader.

Courteous Reader :

**H**ere are no Diseases more frequent in this Nation, none more difficult of Cure, than Agues and Feavers, so that they are Proverbially called, The Scandal of Physicians: Fernelius, who was thought to have writ best against  
A 3 them,

them, was himself destroyed by one; neither hath there yet been publisht any remedy so saving, as their fiery darts are killing.

Accept then of this Balsome, gathered from the choyse Gardens of the Greeks, Latines, Arabians, by the hands of that incomparable Dr. Bricius Bauderon, whose age and experience works more on my faith, than the unfathomed Arcana of the moderne Febrifuga; hee  
was

---

*to the Reader.*

---

was eighty years aged  
when he writ this Tract,  
and had fifty years confir-  
med by his Practise, what  
in one moneths time thou  
mayest now be master of;  
his painful long-teeming  
Birth wants nothing but  
thy embraces to cherish it,  
it hath been for many years  
cloystered up in the French  
and Latine tongue, though  
desired by ambitious heads  
as a choyse purchase; few  
private Studies could boast  
of its possession, which en-

A 4      couraged



---

The Epistle

---

couraged me to set it forth  
in this English Garb, in  
which it is entire, though  
not so splendid; more pro-  
fitable, though not so beau-  
teous: Such emunct nostrils  
as shall snuffe at it, are like  
those my Author speaks of,  
that wil smound at the smel  
of a Rose; suburban wits,  
that breath best in the  
worst Air; or like some  
unclean Creatures, that  
thrive best in standing  
Pools; but I leave them,  
and commend the ingeni-  
ous



---

to the Reader.

---

ous to the Work it self, methodical, facil, and perspicuous enough to benefit the meanest capacity, yet satisfy the highest; read and be convinced.

Thine,

B. W.

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### Chap. 3.

Of the Division of Feavers.

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Of the Circuit of Feavers.

### Chap. 5.

Of the Constitution of Feavers.

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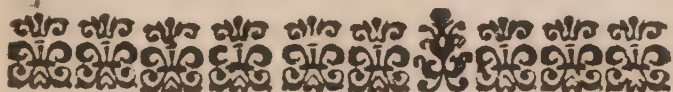
Chap. 23.  
*Of a Hectick Fever.*

Chap. 24.  
*Of Malignant and pestilent Feavers.*

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*Of the Cardiacal Fever.*

Chap. 26.  
*Of the Fever from Crudity.*

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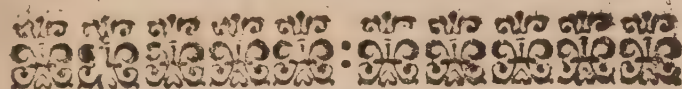
Special observations for the Readers  
more easie apprehension.

**R**Eader, for thy better understanding  
of the quantity of *Weights* used in  
this, and other *Physick Books*, in Com-  
pounding of *Medicines*, observe this  
brief direction; That,

A *Graine* is the quantity of a *Barley*  
*Corn*. A *Scruple* is twenty *Barley Cornes*.  
Three *Scruples* containe a *Dram*. Eight  
*Drams* containe an *Ounce*.



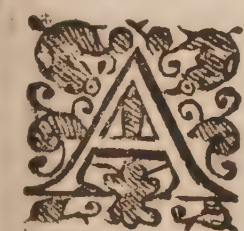




The expert Phisician,  
Learnedly treating of all  
Agues, and Feavers,  
whether Simple, or  
Compound.

CHAP. I.

*Of a Feaverish heat.*



Feaver is so called from the Latine word *Ferreo*, because it is a Feror or Heat affecting the Body; the *Greeks* call it πυρετον, από τῆς πυρέσεως, that is to be inflamed or taken with a Feaver, sometimes it is called πυρέξις από τῆς πυρεώσεως, that is a fiery habit, or fiery disposition of the Body, and by *Hippocrates* in the first Book *Epidem. Comment.* 3. text 18. πῦρ, that is, fire it self.

Of the  
Name.

The definition of a Feaver.

It is a præternatural heat kindled in the heart, as in its proper subject, primarily and *per se* hurting our actions, which heat by the mediation of blood and spirits, through the Veines and Arteries, is diffused through the whole body.

The division of heat.

Now, all heat is either Natural, or asciticious, the Natural is either implanted and fixt, or elementary and fluid, and a Feaver cannot consist in either of these, because the implanted is fomented by the primogenious moisture, whose original is heavenly, and once depeculated or wasted, cannot be repaired; nor in the elementary, because this by its temper doth help and cherish the implanted, and further it in concocting and assimilating the nourishment which is to be converted into our substance; this heat Physicians call influent, because with the spirits and blood from the heart, it is carried by the Veines and Arteries to all parts of the body; a feaverish heat then is in the asciticious. *saith Galen, Comment. on the sixth book. Epidem. Hippo. text the 28.*

The division of

An asciticious heat is Three-fold  
the



the first in respect of the other is said to be simple, that is a bare exuperancy of heat, which is thus ingendred, the Elementary or fluent heat by a daily increase receding from its temper and mediocrity becomes excessive, so that that which was natural, by degrees becomes unnatural, and therefore vitious, and offensive to nature, doth hurt her operations; and in this asciticious heat are your Ephemeræ or Diary Feavers, and unputred Synochus. The second heat different from the former is acrid and mordent, arising from putrified matter, which though it be not very burning hot, yet favouring of the condition of the matter from whence it proceeds, is præternatural and burdensome to the implanted heat, and in this are putrid Feavers both continual and intermitting, compound, erratick, and confused. The third asciticious heat is wholly malignant and pernicious, caused from some venenate or pestilent matter, not from the exuperancy of its quality, as the first, nor from putrefaction, as the second, but is substantially

B 2                      different,

different, and inimicous to the vital and implanted heat.

## CH A P. II.

### *Of the differences of Feavers.*

**S**eeing that all Feavers are caused by an ascititious heat, and not by a natural, as was said before, it is necessary we take their differences first from the essence of heat, then from the subject in which the Feaver is, or from the manner of the motion of heat, or from the cause of the Disease, or from the matter or symptoms.

From the  
essence.

The first difference then is from the essence of the præternatural heat, by which some action is alwaies hurt, because there is a recession from the natural state, and by how much the greater and more vehement this heat is, by so much the greater ought the Feaver to bee accounted: as for example, *ἡνυσός*, that is, a Burning feaver may be said to bee greater than any other Feaver, because its heat being more intense it appears more acrid and more

deni



dent than any other humoral Feaver; but on the contrary, if you compare it with an Hætick, it is less than that, because this possesses the very substance of the heart, but that the Humours near unto it.

Another difference may be taken from the subject wherein the Feaver is, as for example, by how much the nobler the part affected is, by so much the more vehement the Feaver, as that Feaver which proceeds from a Phrensie, peripneumony, or inflammation of the Lungs, or from a Plurisie by reason of the parts affected, shall be farre more dangerous than that which follows an inflammation of the Reins, Spleen, or Foot; besides, the Feaver is proportionate, or impropportionate in relation to the subject, and thence shall be esteemed greater or less, as a Burning feaver is proportionate in a Body hot and dry, of youthful age at Midsummer, or in a hot and dry region, and consequently less dangerous than the impropportionate, which should happen to an aged body, cold and moyst in the Winter season, and in a cold and moyst Country, as

From the  
subject.



*Hippocrates* doth excellently note it,  
*Apher. 34. Sect. 2.*

From the  
manner of  
the moti-  
on.

The Third is from the manner of the motion, and motions here, is nothing else but a swift or slow transition from one subject to another; the swift motion is as often as the heat passeth from a crasse thick subject to a tenuous one, as for example; as oft as an intermitting Feaver doth pass into a continual or other putrid one; and on the contrary, the slow motion is as often as an Ephemera or putrid feaver degenerates into a Hectick, for the Spirits are easier set a fire than the Humours, and these easier than the solid parts of heart and body; likewise an unputrid Synochus being neglected, doth easily pass into a putrid one, and so of other sorts of Feavers.

From the  
efficient  
cause.

The Fourth is from the efficient cause, which is three-fold, the one evident, the other internal, the third occult; the evident is drawn from those Six non-natural things, as from the air, inanition or repletion, &c. the internal from fluxions on the stomach or lungs, obstruction, crudities, or putre-

putrefaction of humours, &c. The occult cause may be double, external, and internal, the external as the contact of a Torpedo, impure copulation, the use of malign and venenate medicaments, &c. from whence are Feavers epidemical, endemical, sporadical, and pestilential, saith *Hippocrates* and *Galen*, the internal cause is hard to be discovered, because besides the putrefaction, there is a certain venenate air, or breath, which is for the most part unknown to us, whether it depend on the element of Stars, and therefore is called by *Hippocrates*, *Quid divinum*, as was that sweating sickness in *Brittaine*, which did not only depopulate *England*, but *Germany* and *France*.

The Fifth difference is from the matter, which consists either in the spirits, or the humours, or the solid parts, and these three *Hippocrates* in the sixth of his Epidem. last Section, text 19. calls ἔχοντα, ἢ ἐνισχόμενα ἢ ὀρμώτα σωματα, that is, containing, contained and impetuous bodies.

From the matter.

The containing, are the solid parts in which are caused Heetick Feavers,

The containing.



both universal and particular, they first invade the substance of the heart; then equally the other parts; these primarily and *per se*, possess the substance of some private part, from whence they are communicated to the heart, and to the rest of the solid parts, as to the Lungs, Midriff, Stomach, or Liver, &c.

The contained.

The contained, are the four Humours which offend either in quantity or quality, in quantity as often as these Humours are more or less enflamed in the heart without putrefaction, and hence are the Epacmaetical, Acmaetical, and Paracmaetical Feavers; in quality, in relation either to touch, sight, or taste, according to *Hippocrates*, as by the touch of the Pulse, some are judged mordent, others milde, and temperate in comparison with others; others appear moyst as bilious Feavers, such as are your continual tertians, or burning Feavers, all which are mordent, especially about the state of the Disease, and before the Crisis; the milde ones are such as the true Diary Feaver, which ends with a sweat or moystness,



ness, and your unputred Synochus, and ελαδης, that is moyst, of which *Galen* makes mention against *Lycus*; for these in respect of other Feavers are called milde and temperate. To the sight are referred the red ones, as the unputred Synochus, which is from a more fervid blood, the white ones as Quotidians, the livid as Quartans, Syncopal, or Pestilential Feavers; others are arid and horrid to the eye, as the colliquating Hætick, and that of the second or third degree. In relation to taste, some are said to be sweet, as those from natural Flegme, and many bloudy ones, which even after putrefaction retaine some sweetnels; others are bitter as the bilious, others salt, as those from salt flegme, and the hybernal causes, or winter burning Feaver.

The impetuous are the vital, animal, and natural spirits; in the vital spirits is caused a Diary of one day, if the spirits be tenuous, of more daies, if they be crasse; but more of this in its proper place. Some Feavers are long, others short; some diurnal, others nocturnal; some ordinate, others

The im-  
petuous.

thers inordinate; some periodical, others erratical, according to the condition of the Sick, the quality of the morboous matter, or its quantity and motion.

From the  
Symptoms

The Sixt difference of Feavers is taken from their Symptoms, as often as a part is possesst with an inflammation, and these Feavers are always continuall, whether blood, choller, or flegme superabound; if blood, the Feaver is called Phlegmonodes, if choller Erysipelatodes, and Typhodes, or burning; and they have another name or appellation from the part affected, as from the Liver Hepatica, from the Spleen Splenica, from the Bladder Cystica, from the Throat Cynanchica, from the Head Phrenitica, Lethargica, Comatosa, from the Lungs Pneumonica, from the Side Pleuritica, from the Midriff Diaphragmatica, from the Wombe Hysterica, from the Stomach Stomachica, &c.

CHAP;

CHAP. III.

*Of the division of Feavers.*

**A**LL Feavers of what sort soever are either Essential, or Symptomatical, the Essential is either simple, compound, confuse, erratick, pestilent, or of malignant nature.

The Simple is either in the spirits, **The simple Feaver.** or humours, or solid parts ; chiefly in the vital spirits, then in the animal and natural (if there be any such) is the true Ephemera which lasts but one day, but longer if the spirits be crasse. In the Humours are ingendred divers Feavers, of which some are continual, others intermitting, and of the continual some are from the Humours not putrefied, others from putrid humours, and these either from the humours equally, or inequally putrefied.

Those which are from the humours not putrefied are from the blood inflamed in the heart by a preternatural heat, which by the greater veines diffused into the habit of the body, doth  
**An unputrefied Synochus.**  
prima-



primarily, and *per se* hurt our actions. These differ from an Ephemera nominally, and in respect of the matter not really, nor in way of cure, because the one is in the spirits inflamed, the other in the blood unputrefied; both may proceed from the same external causes, and the same method and remedies serve for the cure of both, they are continual, and have but one accession, although there be three sorts of them distinguished by their several names.

The Homotonos.

The first is, when the heat remains equal and alike to it self, through the whole course of the Feaver, and how much is inflamed anew, so much is presently dissipated, and this the Greeks call Homotonos, or of equal tenor.

The E-pacmaistical.

The second is, when the late inflammation is greater than the dissipation, and then the heat gathers strength, and grows stronger, and this is called E-pacmaistical, or increasing.

The Paracmaistical.

The third is, when there is more dissipated, then is afresh inflamed, and it sensibly declines till it end, and by the same Greeks is called Paracmaistical,

cal; or declining; and this Synochus may last seven days, but an Ephemera transcends not the third day unless the spirits be crasse; full bodies which abound with bloud, and fare deliciously and live idly, and those in hot and moyst, or temperate regions, are most subject to the unputred Synochus, for the most part it ends with sweating or moystness, as an Ephemera, which wants not its danger, if you neglect bleeding.

Feavers which are in the putred Humours are either from equal, or unequal putrefaction; if the Humours be equally putrefied in the great Veines, the Feavers are continual, and are three-fold distinguisht by the same names as the unputred Synochus; for the first is Homotonos, when the putrefaction remaines equal and alike to it self through the whole course of the Disease, and how much putrefies so much is emptied; the second Epacmasticall, when the putrefaction from the beginning to the end increaseth; the last Paracmasticall, when the morbidical humour is from the beginning to the end by degrees diminisheth. There

The putred Synochus.

three



three have no remissions, or exacerbations apparent at intervalls ( because the Humours are equally putrefied in the great Vessels ) as are in those which proceed from the Humours inequally putrefied in the same Vessels, of which in their proper place ; neither have they any intermissions as are in the exquisite intermitting Fevers, but last till the whole putrefaction is dissolved ; their signes are like to those of the unputred Synochus, but more conspicuous , because they are from putred matter, but those from the effervescency of heat.

The Syn-  
echis.

The latter Physicians use the word *Σύνεχες* , for every continual Fever caused from the Humours inequally putrefied in the great Veines, to difference it from *Σύνοχος*, which signifies the same, if you respect the etymology of the word. This Synechis, or continual Fever, hath divers appellations according to the site of the Humour which doth unequally putrefie ; if in the great Veines near to the heart, a *ναυσος* or burning fever is ingendred, but if in the other Veines further off, a continual Fever is caused, which hath



hath its denomination from the predominant humour, viz. if Natural choler putrefie, there will follow a bilious Synechis, which every other day shall have its exacerbations and remissions, and in the morning especiall shall be most remitted, but without intermission, from whence is a continual tertian; if Natural flegme putrefie in the veines, there shall be a continual quotidian, which likewise every day at set hours shall have its remissions and exacerbations; if a melancholly humour putrefie, there shall be a continual quartan, which every fourth day shall have its intensi-on and remission, but no intermission.

Amongst those Feavers which are caused from Humours inequally putrid, there are some others which differ from the continual, both in matter and site, and are called intermitting, for the matter of continual Feavers is natural, but that of intermittings is excrementitious; the seat and matter of the continual, is in the great Veines, but that of the intermitting without them, as in the Liver, Stomach, Spleen,

Intermit-  
ting Fea-  
vers.

Spleen, Intestines, Mesentery, and habit of the body, so that if excrementitious choler putrefie, it is called an intermitting tertian, because it recurs every third day, begins with rigour, and sometimes with vomiting, if it be exquisite, whose fit is twelve hours, or less, according to the quantity of choler producing it, and is terminated with Sweats, then ends in an apyrexia, or perfect infestation, and the fuel of this Disease is principally in the Liver; likewise if excrementitious flegme putrefie, out of the great Vessels is caused an intermitting quotidian, whose fit is eighteen hours by reason of its coldness, crassness, and clamminess, and it begins with a coldness of the Nose, Eares, Hands, and Feet, and is terminated with a moisture, and not with sweat as a tertian, the fountain of this is the Stomach, if glassie flegme putrefie in the same place; there is another kind of Fever which the Greeks call *ὑπιάλον*, the word is derived from *ὑπίος*, which is milde, and *ἄλος* the Sea, because as that at first seems smooth to the Marriner, and by and by is tost with most horrid Tempests



pests, so this Feaver at first invasion is gentle, and so takes root, and a little while after precipitates the sick into most desperate dangers, or as *Agineta* would have it, it is derived from the Adverb ἥπιος, that is, gently, and ἀλεαίνει, heateth; to this kinde may bee referred those from Rheume, and that which accompanies the Green Sickness, but of them in their place. If a melancholly excrementitious Humour putrifie there, it begins with horreur, and sometimes with vomiting, as a tertian, and the fit is twelve hours, or more, or less, according to the quantity of the Humour, and recurs every fourth day, and therefore is called a quartan, which is the longest of all Feavers, and hath its seat in the Spleen; and so much for Feavers in the Humours inequally putrified, whether continual, or intermitting; and though *Hippocrates* and *Galen* make mention of a Quintan, Sextan, Septan, and Nonan, we must not think they proceed from any next kinde of Humour, but are to bee referred to a Quartan, and to be cured by the same method, onely the difference is, that a

C

Quintan



Quintan is caused from an attrabilari-  
ous humour, and is the worst of all,  
fullest of danger, and of the greatest  
essence, saith *Galen*, *Commen.* on the  
third Section of the first Book *Epidem.*  
but the rest are from a melancholly  
humour.

**A Hectick**

A Hectick Feaver ( although it bee  
in the solid parts ) is to be reckoned a-  
mongst the Simple Feavers, it differs  
from a pestilential, in that it is free  
from any venenate or malign quality,  
from the Humoral, that is free from  
putrefaction. A Pestilent Feaver is  
likewise numbred amongst the Sim-  
ple, though it differ from them by its  
venenate, contagious, and pernicious  
quality, by which it contaminates  
our substance, and amongst malignant  
Feavers may be numbred, those from  
vitellinous, æruginous, and prassinous  
choller, according to *Galen*, and *Hip-  
pocrates*, and *Avenzoar* in his *Theisirs*.  
A Leipyria is placed also amongst  
malignant Feavers by *Hippocrates*, in  
his *Epidem.* and *Progn.* 2. *Lib.* 3. and  
by *Galen* in his Comments upon those  
Books, it differs from an exquisite  
cause by its malignity, and is always  
deadly.

deadly, according to *Galen's* Commemo-  
on *Aphorif.* 48. *Seet.* 4. and c. 4. of his  
Book of *Inequal Distempers*, it kills  
the fourth day, or sooner, and fol-  
lows great inflammations of the Vis-  
cera, so much of Simple Feavers.

A Compound Feaver is that which is  
made either of two intermittings mixt,  
as a double tertian, a double and tri-  
ple quartan, or of a continual and in-  
termitting, as a hemitritæan, or a  
Hectick with a putred make a Com-  
pound Feaver, and so likewise of ma-  
ny others.

Com-  
pound  
Feavers.

The confused is as often as two or  
three Humours doe putrefie together,  
whether in the great Veines, or out of  
them, and in the same place begin to-  
gether, and end together, for this  
mixture ingenders no compound but a  
confused Feaver, and the one cannot  
be known from the other, because the  
signes are so confused from whence it  
hath its name, as for example, if Cho-  
ler and Flegme putrefie together in the  
great Veines, there shal be two continu-  
all Feavers in the same place, which  
make a confuse, and no Compound  
feaver; on the other side, if the same

The Conf-  
fused.



Humours putrefie with melancholly in the lesser Veines altogether, and in the same place, there shall bee two or three intermittings, which mixt doe likewise produce no compound, but a confused Feaver; so a double continual tertian will be confused, and not a compound, because the putred matter is contained in the same place.

**The Erratick.**

The Erratick, or inordinate Feaver is that which observes no type, or order of other Simple Feavers, whose humour putrefies in divers places, and moves from one place to another, from whence is the diversity of the fits: sometimes it intermits four dayes, sometimes eight, and sometimes more, and then recurs; sometimes it comes sooner, and is called præoccupant; sometimes moves slower, and is called retardant; and so much for essential Feavers. A Symptomatical Feaver, though it be continual, yet differs from the former, because its matter is not contained in the greater Veines, neither hath it any exacerbations, or remissions, but depends on the inflammation of the part which it possesses, from whence it hath its

name



name, as is observed in the second Chapter.

## CHAP. IV.

### *Of the Circuit of Feavers.*

**T**O finde out the Reason of the Circuits of intermitting Feavers is of no small moment amongst the Learned, for what one allows, another reprobates, every one applauding his owne phansie; leaving then their nicities, I shall declare my owne opinion, having premised somewhat for elucidation of what shall follow; all the parts of the body are endued with four Faculties, to wit, the Attractive, Retentive, Alterative, and Expulsive, and as long as these are free from any fault, man lives in perfect health, and when one of these is too strong for the other, he is affected with various Diseases, as if an excrement be inherent to any part, and cannot bee expeld from it by reason of its weakness, it becomes burthensome to it, because it is neither discussed nor removed; or if by reason of its coldness, crasseness, or

clamminess, it obstruct the passages through which it ought to be expeld, it putrefies, and causeth a Disease, and the heat contracted by putrefaction is very offensive to the heart, and first off all occupys and infests the Spirits, because they are tenuous, then the Humours, because they are more crasse; and last of all the solid parts, and this heat from the heart through the Arteries dispersed to the whole body generates a Feaver, and hurts our actions. The cause then of the shortness or length, of the anticipation or tardation of the Circuits, may be taken from these Six things, viz. From the Species of the Humour, from the quantity, quality, habit of the Body, disposition of Strength, and complication of Feavers.

From the  
Humour.

There are four Humours in the Body; one of which exceeds the other in quantity and quality, as if pure bloud putrefie in the great Veines, (which is hot and moyst) it begets a continual Synechis, if out of those Veines, it produces an intermitting, its thinner part is turned into choler, and the crasser into melancholly, as

*Alexan.*



*Alexan. Aphrodis.* learnedly notes.

Another caule of the circuits is from the quality of the Humour, and weakness of the part where the excrement is heaped up; as flegme next to bloud exceeds other Humours in quantity, and being cold of quality, and moylt, crasse, and clammy, by its frigidity it resists putrefaction, and by reason of its crasseness and clamminess is not so easily resolved as bloud, and hence are the length of its fits, and by reason of the reliques and imbecillity of the part, new excrement is heaped on it, thence are new fits which recurre every day; and if yellow choler putrefie in a part, it causeth the like, though more difficultly than flegme, by reason of its driness, by which it more powerfully resists putrefaction, and because it is a tenuous humour, and not crasse, it is farre more easily resolved than flegme, and leaves less reliques behind it in the affected part; and hence is it that its fits ( which it causeth ) doe sooner end in an infebricitation, and greater time or interval is required for a new accession, but because the part is debilitated by the former excrement, it readily

From the quality.



receives the new, which putrefying as before causeth a new fit, neither sooner nor later than the third day, and lasts twelve hours, and is therefore called a tertian, because it recurs every third day. The melancholly juyce retained in a part doth not so easily putrefie as other Humours, by reason of its two qualities which resist putrefaction, *viz.* frigidity and siccity, and therefore it intermits two daies, and returns every fourth day; and though the former matter bee emptied, yet there is a weakness and disposition of the part (as in the other) to receive a fresh humour, from whence follows a new fit, which for the most part lasts twelve hours, sometimes more, sometimes less, according to the quantity of the humour oppressing the part.

Obj<sup>ct</sup>. a.  
gainst this  
opinion.

The quantity of the Humour, whether much or little, cannot of it self be the cause of the longitude, or brevity, anticipation, or tardation of the fit, it is true, a great quantity doth oppress the part, and a small is quickly resolved; but that alone cannot be the efficient cause, because the same motion is observed to bee from a small and great

great quantity, and that it is so, let choler or melancholly be found in any part of the body putrefied, it is most certaine that choler will move neither sooner nor later than the third day, nor melancholly than the fourth, therefore the quantity of the Humour alone cannot be the cause of the circuits, or of the longitude, or &c, of feaverish fits.

But rather the quality is the cause of the length or shortness of the anticipation, or post-position of the fits, which your epileptical insults seeme to manifest, for they proceed not so much from the quantity of the humour, as from the quality offensive to the braine, and thus Womens courses flow at set moneths and dayes, not by reason of the quantity of the bloud, but quality, whether they be much or little, unless somewhat intervert the course of Nature; and so wee must judge of the Humours, in which there is a certain occult quality, unknown to us, which causes flegme every day, yellow choler every third day, and melancholly every fourth, to grow furious, and bee moved; *Hippocrates* seems

From the quality.



seems to favour this opinion in his Proæmium to the *first Book of Prognosticks*, where hee thus Prophecies, ἀμὰ δὲ ἡ ἐν τῷ θεῷ ἐνεστί, &c. whether there be not somewhat Divine in the Disease, which according to *Aristotle*, in proportion answers to the Element of Stars; now the starry Element is said to be that which operates beyond the order or power of the Four Elements, and is scarce comprehensible.

From the  
habit of  
the body.

The habit of the body whether dense or rare, may be the cause too, of the length or shortness of the fits, but the anticipation or tardation may be referred to the substance of the matter, or to the multitude or paucity; the substance is either crasse or tenuous, if crasse and clammy the fits shall be longer, if tenuous shorter; if to the multitude, or paucity, a little is easier dissipated and resolved than a great deal, from these two then, the anticipation or tardation of the fits may be caused.

From the  
strength.

The Fifth cause of the Circuits may be from the strength, for if the alterative and expulsive faculty of every part



part be strong, they will cast off all the excrement to the parts destined for it by Nature; contrariwise, if they bee both weak, that remaining doth by degrees putrefie, because it is not dissolved, and so it moves sooner or later according to its quantity, or quality, or both together, and the paroxysmes are longer, or shorter.

The complication of Feavers may change the course of Circuits, because some are from a cold Humour, crasse and clammy, others from a hot and tenuous; so the one is moved, corrupted, and resolved sooner, the other later, from whence is the shortness or length of the fits; besides our dyet, whether good or bad, if in tempestivous doth help or hurt much, or the Patients intemperancy, and irregularity.

From the complication.

The efficient cause of putrefaction is either external, or internal; the external doth chiefly depend on corrupt meats, or evil juyce, which can no way be corrected by the help of Nature, and which are apt to corrupt and affect the Viscera; the internal cause is either from obstruction, or the occurfion of putrid things, for obstruction, caused

The cause of putrefaction.

sed by crasse & viscid Humours hinders perspiration, and so the Humours retained, and neither discussed, nor cooled, doe easily putresce though they be good, and hence a Feaver; of the same force is that obstruction which proceeds from a plenitude of the Vessels, which is above our strength; for they therefore putresce because they cannot be concocted, nor governed by our enfeebled strength. The occurrence of putred things doth first corrupt the Spirits, then the Humours, as the filthy exhalations, and putrefaction of vapours, drawing in the Air from the Gallical Elephantiacal, and of those infected with a putrid or pestilent Feaver.

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## CHAP. V.

### *Of the Constitution of Feavers.*

SENTENTIOUS *Hippocrates* in the 12th. Aphorisme of the first Section, reduces the times of Diseases to two, viz. the *κρίσις αἵμα* and the *παρόξυσμος*, that  
 accor-



according to *Galen* in the first Book of *What the Crises*, chap. 4. is the constitution of *crasias* the whole Disease, or its duration con- is, scribed within its four times *viz.* the beginning, increase, state, and declination, the knowledge and distinction of which times is so necessary for a Physician, that without it hee can neither prognosticate aright, nor prescribe proper diet or remedies.

The signes of these four Univer- From sal times are taken from the I- whence are dæa, or species of the Disease, from the signes of these its motion, from the nature of the fits, times, from the figure of the body, from the strength of the Patient, from the season of the year, and age of the Patient, from the pulse and rigor, from the hour of the fit, and the vehemency of the symptoms, from the length or shortness of the fits, from the nature of the evacuations, from the crudity or coction of the Urine, and of the Humours causing the Diseases.

The Idæa or species of the Disease is From chiefly taken from its motion: for a whence is swift motion shewes that the state will the Idæa be quickly, and a slow motion that it of the Dis- will fall out later. Thus a burning Fea- ease.

ver by reason of its essence is said to be vehement, and quickly comes to its state; and a pestilent Feaver by reason of the governing faculty it affects, is vehement, and hath a speedy state, and an inflammation of the Lungs, by reason of the dignity of the part, speeds to its state.

2 From  
the fits.

From the nature of the fits you have these Signes, if they be short, the state is near; if long, a farre off.

3 From  
the figure.

From the Figure of the body, if the face with the Hypochondria bee suddenly extenuated, it denotes the Feaver to be acute, and of swift motion, but if the body be not impaired, it is a signe of its longitude.

4 From  
the  
strength.

If at the beginning the Sick be more than ordinarily weakned, it shews the Disease to be acute, and of swift motion; if otherwise, to be diuturnal.

5 From  
the season.

If the season, age, region, custome, and dyet of the Patient be all agreeing, the Disease shall be short; if otherwise, long; as for example, if a young cholerick body at Midsummer, in a hot Country, feeding high, on meats of good juyce, and drinking pure wine, should be taken with a tertian, it shall sooner



sooner leave him, than if hee were an old man in a cold Country, and Winter season, fed with cold and moist meats, and seized on by the same Disease, and thus a Winter quotidian would bee longer to him than a Summer one.

If the pulse be frequent, swift, and great, it declares an acute Feaver of quick motion. 6 From the pulse.

If the rigour be long, it shews the length of the Disease, because the Humour is putrefied out of the great Vessels, if short, it shews the contrary. 7 From the rigour.

If it alwayes invade at the same hour the Disease will be long, because it shews the Humour to be fixt, and hardly to be eradicated, but if it anticipate, or come later, it will be shorter, and bee more easily extirpated; sometimes the quantity of the matter is the cause of the anticipation, as the paucity is of the tardation. 8 From the hour.

The vehemency of the Symptomes in the fit doth indicate the vehemency and velocity of the morbificall matter. 9 From the Symptomes.

If the later fit last longer than the former, 10 From the dura-

tion of the  
fits.

11 From  
the evacu-  
ation.

12 From  
the urine.

Signes  
when the  
matter is  
out of the  
veines.

former, it shews the augment, if shorter, the declination of the disease.

If in a former fit there was an evacuation made by sweat, and yet the next fit be as long, it denotes the length of the Disease from the quantity of the matter.

If at the beginning, the Urine be coct, the Feaver will be short ; if crude, long ; for the Urine is of good judgement in Feavers continual, or intermitting. That water is tenuous in which appear no contents, but is of white colour, and denotes crudities ; but if it be meanly crasse with white contents, smooth, and equal, it shewes coction, and the brevity of the Feaver.

If the matter be not contained in the greater or lesser Veines, but in the Stomach, then the signes are to be taken from the dejections or stooles, if in the instruments of respiration, from the spittle ; if in the habit of the body, from the sweat ; *Hippocrates* in the first and second *Book of Prognosticks* ; but that these four times may the better be distinguished, we shall set downe some examples of particular Diseases, by which you may guesse of the rest.

The



The beginning of a Feaver is then said to be, when the humour in which the Feaver doth consist is crude, the augment when it begins to be concocted, the vigor or state of the Disease is most vehement when it appears most concoct, the declination when all Symptomes doe abate; or in a word, an obscure concoction determinates the beginning, a manifest, the augment, a perfect the state.

How to distinguish the four times of Feavers.

The beginning of a Phlegmon is, when the part is filled with blood, the augment when the fluxion ceases, and the blood collected putrefies, from which putrefaction is caused a heat, and from that heat a greater diffusion, distending the part more, though there be no new afflux, the vigour is when it is turning to *pus*, the pain and heat being greater, the declination when the *pus* flowes forth, or is digest and resolved.

The four times of a Phlegmon.

The beginning of an Ophthalmy is, when there is a deflux of a thin, crude, copious humour to the eye, the augment is when the humour is more crasse, and hath some signes of coction, the state is when it is yet crasser,

Signes of the times of an Ophthalmy.

D

and

and less, when the eye-lids are glued together like to those that sleep, the declination when all things are more gentle, without the distinction of these times, the remedies reckoned up by *Hippocrates*, *Apbo.* 31. Sect. 6, would little availe this Disease.

The four  
times of an  
Ulcer.

The beginning of an Ulcer is, when the sanies is watry thin and incoct, the augment when it is lesse and thicker; the state when the Pus is tenuous, white, and equal, when crass and little, the declination; these four universal times of Diseases are not alwayes equal, nor comprehended within a set number of dayes, not only in divers Diseases. but in the same, one is sometimes longer, sometimes shorter, and not alwayes equal. Besides these signes, the anticipation of the fit doth declare the augment of the Disease, as the tardation doth declination, though it is not universally so; for some quotidian, tertians, and quartans (by a certain propriety of the Disease) have from the beginning to the end alwayes anticipated, as others have alwayes been more tardant. If the fit anticipate, and be longer than usually, and

more



more vehement, and the intermission shorter, more impure, and the feaverish heat increased, and the Symptoms attending it more grievous, they denote the state; but if it be shorter, slower, more simple, and the Symptoms lesse, they argue a declination of the whole Disease. The like observation may be made of Symptomatical Feavers, which arise from the inflammations of the Viscera, whose times are the same with those of Phlegmons. All this is to be understood of salubrious Diseases, and not of those ethal which run not through all these times manifestly, because some kill in the beginning, others in the augment, others in the state, and seldome or never in the declination, unless the Disease be malignant, and the strength so deject, that it cannot expel the morbid humours though it be concoct.

D 2

CHAP.

## CHAP. VI.

Of the four times of Diseases  
in special.

**I**N the former Chapter we treated in general of the constitution of the whole Disease, now of the Paroxysm or Fit, having first told what time is and what a Paroxysme; a Period, a Circuit, and what a Type, and where in they differ.

What  
time is.

Time is the number or measure of motion according to priority, and posteriority, saith *Aristotle* in the fourth of his *Physicks*, but *Galen* in his Book to *Thrasylbulus* describes it otherwise, for he sayes, Time is an alteration of the morbifical matter, made either by the natural or preternatural heat, since the times of Diseases are essentially measured by the medicinal passions caused in the living parts of our bodies, and those in relation to coction.

What a  
period is.

A Period is the time of intermission and remission, when a Feaver returns from one place to the same againe,



For example, if a Tertian Ague begin the tenth hour with rigour, and the third day return the same hour with rigour, it shall be an intermitting tertian; if a Feaver begin with cold, it shall be an intermitting quotidian; if with horreur, a quartan.

In the Period, Paroxysme, or Circuit is concluded the Type, which is nothing else but the order of intension, or remission, comprehended in the period, which denotes both the time and species of the Disease, saith *Galen*.

The matter of intermitting Feavers is sometimes moved from one place to another, sometimes moves not, but rests quiet in a part, now when the matter is moved the times of intermitting Feavers are Six, viz. The beginning, the inequality, the increment, the state, declination, and integrity, or interval.

The Fit or Paroxysme is divided into the accession, which is the worser part of the whole Circuit, beginning from the first invasion and lasting to the state, and remission, which is the more benigne part, saith *Galen* in his *Commentary on Aphorif. 12, Sect. 1.*

What is the type.

The time of intermitting Feavers from moveable matter.

The division of the fit.

and Chap. 3, 4, 5. of the times of Diseases; now to the accession belong the four first times, to the remission, the two last, which are now to be explained.

**The first time.**

The beginning is, when the matter begins to be moved, and Nature hath not yet begun to work upon the matter.

**The second time.**

The inequality, when the matter begins to putrefie, and putrid vapours assault the heart, and a feaverish heat is diffused without the heart, which whiles it is expanding, Nature gives battle against the matter.

**The third.**

The augment is, when the heat is equally expanded throughout all parts, and the heat is more intense, and Nature re-acts on the moribifical matter.

**The fourth**

The state is, when there is an omnimodal equality in the feaverish heat, that is, when the heat is extended through all parts in an equal degree.

**The fifth:**

The declination is, when there is a gradual inequality of heat, or when the heat is diminisht, and Nature overcomes, and the feaverish heat forsakes



lakes the heart, and invades the extreame parts and feet.

The integrity is, when the Feaver is quite off, but these Six may very well be reduced to Four, because the former of the inequality is reduced to the beginning, the latter part to the augment, and the integrity is no time of the Feaver, but of the Period; and so much of Feavers, whose matter is moveable from place to place. Now let us speak of that matter which is not moved, but remains in a part, by reason of its weaknes, that it cannot expel it, and therefore putrefies, and causeth a putrid Feaver, which the matter being emptied doth intermit, but because the imbecillity of the part is still remaining, and certaine seminaries of the former matter, therefore a new excrement is easily received, which being corrupted causeth a new fit.

The Sixth.

The beginning of these fits is, when the superfluity begins to putrefie, the augment when the fuliginous putrid matter assaults the heart, and the humours contained in it are inflamed, so that its innate heat is made fiery hot, the state is when this fiery Fervor is

The times of these putrid are but four.

brought to the height, and the debate is strongest between the feavourish heat and Nature, the declination is, when Nature overcomes the fiery heat, and expells it (if the matter be tenuous) by sweat if the pores be open, and the expulsive faculty strong, or by Urine if those passages be open, or by the stoole if the matter be crasse, which is the way appointed by Nature for such excrements.

The signes  
of the  
times of  
these Fea-  
vers.

The beginning of these Diseases is known from the pulse rare and slow, from a plumbeous or sublivid colour, a coldnesse of the extreame parts, floath, sadness, paine, and profound sleep, the heat being retracted to the heart, and the braine refrigerated, from their eye-lids scarce moveable, the matter moving outwards and molesting them, from their salivation caused by the concussion of the rigour or hor-  
rour, the salival matter residing in the glandules about the root of the tongue, being expressed by it.

The aug-  
ment.

When a dry Cough is caused, the thinner part of the moisture falling into the rough Artery, it being ineffectual and vaine, the sick is worse affected, and then



then is the augment with a great pulse frequent, and the heat expanded to all the parts.

The state followes when the heat is The state. consistent at its height, neither encreased nor diminisht, the Symptomes vehement, the Pulse greater, swifter, and more frequent then ordinary.

If the declination tend to death, The declination. (which is very rare) the pulse is weak, unequal, and inordinate, but if to health, then all Symptomes are remitted, and strength daily encreased.

These Four times are to bee observed both in salubrous Feavers, and mortal, but in different respects; in the third Chapter we told you, that salubrous Feavers were either in the Spirits, or in the Humours, or in the solid parts.

In the Spirits is a Diary, whole From whence the times of a Diary. times are not taken from the matter, nor from the symptomes, but from the essence of the preternatural heat kindled in the vital spirit of the heart. The whole fit of this Feaver is twenty four hours, sometimes shorter or longer, according to the quantity of the febrish

febrish heat, crasseness of the spirits, the strength of the sick, or thicknesse of the skin, but if it be exquisite, it speedily runs through its four times.

Feavers  
without  
putrefa-  
ction of  
the Hu-  
mours.

The Humours may bee inflamed without putrefaction, and cause a continual Feaver, which hath but one fit, and that longer than a Diary, whose four times are taken from its essence, and from the matter, *viz.* (the fervid bloud hurting our actions) whether it be homotonous, epacmasticall, or paracmasticall; and these four times may be distinguished though short, and the matter not moveable from place to place. Next, let us examine the Signs by which the Four times of Feavers which arise from the Humours equally putrefied, whose matter is quiet and immoveable may be distinguished, and afterwards of those inequally putrefied; we will speak first of those whose matter putrefies in the great Veines, and if equally there shall arise a three-fold continual Feaver, which come not alike to the integrity or interval, and end with one fit, and has no periods, yet hath its four times distinguishable; The first is, when through the whole course



course of the Disease, the measure of putrefaction is alike, and the Greeks call this Homotonos; the second is, when the putrefaction is greater than the dissipation, and this is called E-pacmasticall; the third is, when the dissipation is greater than the putrefaction, and is called Paracmasticall, and their four times are distinguished by their intention, and remission, and putrefaction; if the Humours which are contained in the great Veines doe unequally putrefie, it is either the thinner part of the blood, or cholerick blood which putrefies, and it causes a continual tertian, or flegme, or the cruder part of the blood, and causes a continual quotidian, or the crasser part of the blood, and maketh a continual quartan, of which more at large in their proper places; the times of these Feavers may be distinguished from what is aforesaid, if the Humours putrefie out of those greater Veines, the Feavers shall bee intermitting, and their four times shall be more evident than those of continual, because the matter moves from place to place, and they are terminated by urine, sweatings, vomitings or looseness.

Mortal

The times  
of mortal  
Feavers,

Mortal Feavers seldome have four times, for some kill in the beginning if they bee peracute, and the Patient weak; others kill in the augment, when the Sick is stronger; others in the state, when they are yet stronger, and the Feaver is less acute, as *Galen* shewes in his first Book of *Crises*, chap. 2. and *Hippocrates* in the first Book of his *Epid. Sect. 2. Text 45.* saith, *No man dyes in an universal declination, for coction signifies a speedy indication, and security of health*; the reason is, because in the declination of a Paroxysme, or fit, the morbigicall matter may not be overcome, and so death may follow, either from the weakness of the faculty, or from the malignant quality, or from the quantity of the Humour wherewith Nature is overwhelmed, or by some error of the Phisician, though signes of coction doe appear; to prove this, *Avicen* in Book 4. ten. 2. tract 1. chap. 98. brings for an example the small Pox of Children, in the declination of which sometimes death follows, not by reason of the Pockes which are in declination, but by reason of the Feaver, and malignant quality



lity annexed. Another example there is, that a man may dye in the declination of a Synochus, not by reason of the essence of the Feaver, but by neglect of the malignant matter the cause of it, or being preposterously handled, as *Galen* notes in his third Book of *Crises*; these four times of Diseases according to *Hippocrates* and *Galen* can no more bee described by a certaine number of daies, and houres, than the decretory daies can, by reason of the various temper of the Humours, and the diseased, as shall further appear in the next assertion, for an acute Disease hath shorter times, and a Chronical longer.

The four times of a Heetick Feaver are not taken from the matter, nor from the Symptomes, but from the essence of the preternatural heat which works upon the primogenious humidity of the heart, whose beginning is when the feaverish heat begins to work on the rorid substance of the heart; the augment, when it begins to consume it; the state, when the humidity is consumed; the declination,

The times  
of a Hee-  
tick.

on, when that native humidity begins to be restaurated.

## CHAP. VII.

*Certaine Physical Canons, or  
Rules for praẽlife.*

**A**LL Rules for Curing are taken either from the Disease, or from its Efficient cause, or from the nature and situation of the affected part, or from the Symptomes; from the Disease, as a Feaver, whose preternatural heat is in the Spirits, Humours, or solid parts, and is not simple but conjugate, viz. hot and dry, which according to *Hippocrates* axiome, τὰ ἐναντία τῶν ἐναντίων ἐστὶν ἰσχυρότατα, that is, things are cured by their contraries; that is, by coolers, and moistners, and this is the first Canon. The second is taken from the morbifical putrid matter, which requires an ablation, or removing. The third from the nature and site of the affected part, as if the braine be affected, it requires other remedies



medies than the Lungs, and this other than the Stomack, Liver, Spleen, Guts, Reines, Bladder, or Wombe, from the Symptomes, if they be great with imminent danger of life, as if a Syncope be accidental to a Feaver, we must oppose that, omitting for a while the cure of the Feaver; but if they be small, we must respect both, so that we principally attend the Disease. The feaverish heat both of continual and intermitting Feavers arising from a putrid filth, cannot safely and wholly be extinguisht, before the putrefaction be repressed, and the impurity taken away, for the method of curing requires this, *that first wee remove the cause, then the effect, unlesse something more urgent forbid it*; the impure Humour then is first to be purged forth, and then if any extraneous heat be left, either in the Humours, or parts, it is to be extinguished, and by preparatives, and things opening obstructions to be removed; but against this Doctrine it is objected, *That things cooling doe per se encrease obstructions, incrassate the matter, and hinder its evacuation, and the stipation being increased,*  
and

*and the fuliginous vapours included, the putrefaction is doubled. On the other side, aperient, detergent, and purging Medicines are all almost hot, and therefore per se are bad, and intend the Feaver; In this difficult case we must use the temperate Rootes, such as are the sharp Dock, Grasse roots, Butchers Broom, and Asparagus, which open obstructions without any manifest heat, and doe not increase the feaverish distemper, and so the worst is prevented, If the body bee strong this method is strictly to be observed, that is, to remove the efficient cause, and thorowly to open the obstructions with the aforesaid aperitive meanes, and then the putrid humour is to bee purged, although the Feaver be a little exasperated by the Medicine that does it; but when by the fire of the Feaver the strength is much resolved, then we are to use cooling Medicines both inwardly and outwardly as Juleps, Epithems, &c. which with all possible speed may extinguish the heat, omitting a while the cause, for it is not safe to increase the Feaver by such things as cut off the cause, lest life de-*  
part



part with the Disease, but it is better in my judgement to extinguish the burning Feaver, though you somewhat transgresse against the cause, but in curing of putrid Feavers, the first place is due to the cause, that part of the matter be empried, then to imitate Nature by preparing it, which when by her assistance it shall appear to bee coct, then if possible to eradicate it, that the Feaver be not diuturnal; the emptying of the matter may be either by bleeding, or purging at the very beginning if nothing hinder.

Bleeding in all putrid Feavers, especially the continual, is not to bee neglected, saith *Galen*, in the eleventh of his *Method of curing*, having premised a cooling Glister, or Suppository, if the Patient were bound; nor in intermitting Feavers when there is a plenitude, or pulsative paine in the head, or tossing of the body with a suffocating heat, lest it degenerate into a continual Feaver, or the putrefaction spread wider, and it is to bee done on the intermitting day, or at the time of remission in a continual Feaver, provided age and strength allow it; if the

Of Bleeding.

E Feaver

Feaver be very vehement and urgent, to let blood in that violence is to kill the Patient, saith *Celsus*; and if the body be weak, let blood a little at a time, so the strength will not bee impaired, because part of the burthen with which Nature was oppressed being taken off, she doth the more easily bear the rest, and with lesse force tame and subdue it, saith *Galen*; and we ought not so much to estimate the years as the strength of the diseased.

A late Writer hath published, that *Bleeding ought to be celebrated in all Diseases*, which I cannot allow, though I admit it in most, but more sparingly, when the Feaver is from a cold humour, lest by its refrigeration the crudity be doubled, and doe not easily admit of concoction, if the Disease will suffer it, the best time for bleeding is the Spring, if not, it may be administered at any time of the year, if strength permit, especially if there be a plenitude, suppression of the Courses, or Hemorrhoids.

If the Sick be bound in body, before you let blood, give a Suppository, or Glisten, or eccoprotical Medicine that



is gently purging, lest that the putrid matter should be rapt, or forced from the first region of the body into the greater Veines, and so inqurate the bloud, and make it more impure; the same is to be observed before we give aperitive medicines.

Purging.

Purging is to be used at the beginning, if the matter bee turgid, *Aphor.* 10. *Sect.* 4. in Diseases very acute; purge the first day, if the matter invite to excretion, for delays in such cases are dangerous, and it must be done by some minorating Medicine, that part of the impurity being taken away, the remainder may the more easily be concocted, for according to *Hippocrates Aphorif.* 22. *Sect.* 1. we ought to move that which is concoct, and not the crude matter, nor at the beginning unless it be turgid, and for the most part it is not, and afterwards to purge with a stronger Medicine, unless it be done by the benefit of Nature; neither are we always to wait for the concoction of the Humours, especially where the matter is turgid, and with its fluctuating motion running from place to place perturbs the whole body, as it

happens in the most acute Diseases.

If the Feaver be continual it is better to purge at the time of remission, whether it be in the morning or evening, than at the time of its exacerbation, or upon an odde or decretory day, if strength give leave, otherwise they are first to be refreshed with nourishments of good juyce, and those rather liquid than solid, because those are of easier distribution, and then we are to use meanly purgers appropriate to the humour; but if the Feaver be intermitting, then purge on the day of rest, or upon the fit day, if the fit come not till after Dinner, at which time the humour is moved by Nature to expulsion, the strength having first been repaired by nourishments, for then it is easier, and with less pain driven forth, being in motion, as we have found by experience in curing Quartans, as oft as I gave Physick on the fit day; besides, it may be confirmed by reason, for that purging being instituted according to Art, we must consider the motion of Nature, whether she tends upwards or downwards



and the season of the year, and the inclination of the Sick, for if it be Winter, and the Patient aged, and vomit easily, and his stomach be full of crude clammy Aegme, *He ought to have a Vomit*, saith Polybius, in his *Book of good Diet*, which is falsely ascribed to Hippocrates the Great; for the Six Winter moneths purge by the upper parts: on the other side, *If hee vomit not easily he is not to be forced*, saith Galen, and after him Aetius, *but is to bee purged downwards*, by some Medicine accomodate to the morbidical humour, at first purging those purgers which have an astringtion with them ought not to bee used as Myrobalans; juyce of Roses, and the Sirrups compounded of them, especially if there be obstructions which usually accompany putrid Feavers; and in purging of the humours we must be careful to use such preparation, that the passages be made open, Hippo. Aphorif. 9. Sect. 2. τὰ σωματῖα, &c. that is, when we would purge a Body, we must make it fluxil, that the humour to bee emptied may yeeld, and be obedient to the traction of the medicament, for if the passages be obstructed, and pu-

trefaction caused for want of ventilation, then before we purge wee are to use incisive Medicines for the crasse humours, detergent for the clammy, and so to clear the obstructions; and sometimes we are to appease and allay some heady humour ( which ought not to have been purged ) that by its furiousness and fervor, it rush not on some principal part, or by its acrimony exulcerate where it passes.

The manner then of preparation, is to be proportioned to the humour, for the mitigation of the Disease; as for example, in acute Feavers we use Sirrups and Apozems, which are made of such things as are attenuating and cooling, or which are deterfive, and not very hot, as you may see in the second part of my *Enchiridion*, but in diuturnal slow Feavers, which flegme or melancholly ingenders, stronger and hotter means are required; and those fierce humours which bleeding will not temper, nor purging carry away, we must bridle, and obtund with refrigerating Medicines, not of thin substance lest they be more exagitated, nor of crasse because they hinder

evacu



evacuation, but of a middle nature, which have a little austerity, or acideness, or both joyned with them, such as are your Omphacium, juyce of Sorrel, Pomgranate, or Citron, by which the acrimony and putrefaction of choler may be retunded, and the heat kindled in the humours, be impeded from spreading any further. If besides the putrefaction there shall be any suspicion of venenosity, we must mixe with the former such things as by a similitude of substance doe repress it, whether inwardly or outwardly applied, which shall be described in our *Traet of malignant and pestilent Feavers*; detergent and attenuating Medicines are to be fitted both for preparation of hot and cold Humours, because both Humours by their clamminess, or crasiness may obstruct, as is manifest in vitellinous choler; if a detersive, and attenuatory faculty bee joyned with a cold quality, as in Succory, it is the more efficacious, and of more frequent use than that joyned with a hot quality, as in Worm-wood, Hyssope, Oreganum, and that is to be used in hot Diseases, these in cold with mulse, and

not with plaine water, especially when the heat is sluggish, and the means not easily inflamed; but on the other side, with cooling Medicines we at once resist both the fervor of choler, and heat of the Feaver, and prepare the vitious humour which doth foment it before we purge, by a diverse quality, as more at large in the Second part of our *Enchiridion*. There are some that stoutly maintaine the opinion of *Avicenna*, That thin cholerick humours ought to be incrassated before they be purged; which opinion seems to contradict *Hippocrates* and *Galen*, and may thus be reconciled. If sincere, or excrementitious choler be thin, it is not to bee incrassated before purging, but presently to be cast forth, for so it easily yeelds to the attraction of the Medicine, and thus the opinion of the Greeks is true; but if the same choler be crasse and tenacious, as the vitellinous is, then it is to be attenuated and deterged, as *Avicenna* would have it, otherwise it cannot be driven forth, but by force and damage to the Patient; but if it be mixt with bloud, then wee are to expect concoction from the benefit of Nature,  
but



but the Fautoters of *Avicen* object against the opinion of the *Greeks*, That *unlesse the thin humours be incrassated, they will be fixt in our members, penetrating into the most retired parts of our bodies;* to which objection some answer, If the choler be infixt it will grow thick, and cause obstructions, and then extenuating and detergent, and not incrassating Medicines are necessary, or by attenuating remedies Nature is helped to excerne the noxious humour by urine or sweat; neither doth the strength of this Argument reach to preparation before purging; shall that which is crasse then be attenuated, and that which is tenuous incrassated? *Galens* opinion is, that *That which may return to its natural state be altered, as by incrassating the thin (viz. in Diseases of the Breast) and attenuating the crasse, but not so in preparation, or alteration before purging;* and by this distinction the *Greeks* and *Avicen* may bee made friends. Others give other Reasons against *Avicen* thus, The first Natural action is Attraction, to which thin Humours are most obedient, and most readily follow

follow the medicament; the second is a kind of violent expulsion, by which also thin Humours are most easily driven forth, therefore they are not to be incrassated.

There are three sorts of purging Medicines, some purge by Traction, such as *Hippocrates*, and the ancient *Greeks* used, as *Euphorbium*, *Lathiris*, *Elaterium*, *Scammonium*, *Colocynthis*, *Helleborus*, &c. which wee use not now, unless in great Diseases, or in small quantity mixt with other things, and corrected, and on rustick bodies, whom gentler Medicines will little or nothing move, and not in continual Feavers sprung from a hot caule.

Others purge by smoothing, or suppling, as *Manna Cal.* *Cassia Egypt*, *Sena*, *Polypody*, *Sirrup of Violets*, &c.

Others purge with astringion, as *Rhubarb*, all the *Myrobalans*, juyce and *Sirrup of Roses*, which we use when the parts are to be strengthened, and there is no obstruction which they may prejudice; he that is to take a Purge in the morne, let him not take *Sirrop of Poppies* over night, or dissolve



solve Treacle, or new Mithridate in  
 it, because the cold quality they have  
 from *Opium* doth hinder purging, ac-  
 cording to the experience and autho-  
 rity of *Galen* in his twelfth Book, *De*  
*Tberia*, to *Piso*. In the state of the Dis-  
 ease abstaine from purging, that Na-  
 ture be not called from her work, but  
 commit the whole business to her, be-  
 cause then all Symptomes are most  
 violent, otherwise you adde evil to  
 evil, especially if a *Crisis* be near, *Hip-  
 poc. Aphor. 29. Sect. 2. ἀνμαζωσών, &c.*  
 at the height is best to be quiet; and  
 in the next *Aphorif. περὶ δὲ τὰς, &c.*  
 at the state of Diseases all things are  
 most vehement, and therefore abstaine  
 from medicaments, or any way to  
 move or irritate Nature, &c. *Aphor.*  
*20. Sect. 1.* If the *Crisis* be perfect all  
 is safe, and no more is to be done, but  
 if there be any thing left, it is to be re-  
 moved by Medicine for fear of a re-  
 lapse, *Aphor. 12. Sect. 2.* that of Dis-  
 eases which is left within after Judge-  
 ment, does usually cause a return of  
 the Disease; upon a critical day if  
 there appear no signes of coction, but  
 of crudity, though there be an excre-  
 tion

tion even in the state of the Disease, it is not to be trusted to, neither ought we to fear those evil accidents which happen not according to reason, but the noxious humour is to be emptied that the Disease returne not, *Aphorif. 27. Sect. 2.* if any light thing happen besides reason in acute Diseases, we are not to trust to it, nor to be diffident if a greater business happen not according to reason, for such things are very uncertaine, and of no long continuance, the whole matter of a Disease then cannot be rooted out, unless concoct and after the state, when those preter-rational Symptomes are abated, and Nature is assisting to us; on the contrary, if there appear signes of a vasa plenitude, or of crudity, we must abstaine from purging, and neither provoke sweat, nor urine, lest the vitious humours, so moved, be carried into the greater Veines, and exasperate the Feaver, and make it more contumacious; by what remedies urine and sweat are to be moved, I have taught in my *Enchiridion*, in the first, second, and third Chapters of the Second part. These are the chief and general



neral Canons to be observed in curing of Feavers, whether continual or intermitting; other rules wee shall set downe in their proper place, now for their cure in special.

## CHAP. VIII.

### *Of a Diary Feaver.*

**T**His Feaver *Hippocrates* calls πέμ-  
 φυλωδεν that is, flatuous, and the Of the  
 other Greeks ἐφήμερον πυρέτον, because it name.  
 continues but a day, rather than from  
 a Fish *Aristotle* makes mention of in  
 his Fifth *Book of Animals*, about the  
 end of the nineteenth Chapter, but the  
 Latines call it a Diary, which some-  
 times is extended to more daies, when  
 the spirits inflamed are crasse, which if  
 not resolved, it degenerates sometimes  
 into a putrid Feaver, sometimes into  
 a Hectick, or malignant Feaver, saith  
*Galen*.

The causes of this Feaver are either Of the ex-  
 external, or internal; the external are ternal cau-  
 taken from the Six Non-natural ses.  
 things, as from the Air too hot and dry  
 in

in the Summer, or the heat of the Country, or the hot and dry temperament of the Patient, as the Picrocholous or cholerick natures, whose spirits are easily inflamed, from whence is an Ephemera; sometimes by the cold air, or use of aluminous Bathes, the skin is condensed, so that the fuliginous exhalations which should be excerned through the skin are repressed, and so the spirits are easily inflamed; sometimes it is from drinking of Wine, Drunkenness, long Sleepes, or continual Watchings, over-much labour, hard riding, idleness, or want of exercise, from the motions of body or mind, as from Anger, Fury, Hunger and thirst, Suppression of some hot humour, as of the Courses, or Hemorrhoids, from the contact of some Feaverish body, from an actual or potential cautery applied to a cholerick or plethorick body, from hot meats, acrid Medicaments, salt things, and the like.

Of the internal causes.

The internal causes are obstructions, whether caused from without, or within; from an external cause, as from the thickness of the skin, from within,



as when a sharp distillation from the braine falls upon the heart through the Arterial veines, which inflames the vital spirit, whence is a *Diary Feaver*. Sometimes other viscera are obstructed, as the Messentery, Liver, Spleen, Reins, Bladder, Wombe, and when these are obstructed first of all, the Natural spirits not being ventilated grow hot, and by their power alter the spirits of the heart, and increasing their heat beyond the bounds of Nature cause a Feaver.

Another internal cause is the inflammation or swelling of the Glandules, which makes a *Diary*, *Hippocrates Aphorif.* 55. *Sect.* 4. *οἱ ἐπὶ ὄξυσσι*, &c. that is, all Feavers from swellings are bad, except the *Diary*, and he saith the same, *Epid.* 2. *Sect.* 3.

The Signes are taken from the efficient causes, whether they be originated from things external, or internal; if it proceed from an external cause, you may know from the relation of the sick; if from the internal causes, by the heat, pulse, and urine, *Hippo.* 6. *Epid. Com.* 1. text 29. and *Galen.* in the first to *Glauc.* chap. 2. and 9. and 10th. *Method of Curing*, chap. 4. for if it be exquisite the heat is milde, and gentle to  
the

Of the  
Signes.

the touch, which ends with a madidness or sweat; the pulse is swift and frequent, but equal and temperate (in case it be not joyned with a putrid or Hectick Feaver) except in that which proceeds from anger, sadness, hunger, crudity, thickness of the skin caused by cold, for then the diastole is greater, and swifter than the systole; the substance, colour, and sediment of the urine differ little from that which is Natural, *Galen* to *Glan*. And its fits are very easie, if it arise from the inflammation of some *Bubo*, or from the suppression of some humour, the urine shall be higher, and thicker, with a little sediment, and that crasse and crude; it invades with rigour, and easily degenerates into an unputrid Synochus, if the Sick bee plethorical; or into a Synechis, if he be Cacochymous, or into an Hectick, if it be neglected, or ill cured.

Who are  
subject to  
it.

Such are most subject to it, as are picrocholous and of a hot and dry temperament, and in the Summer time; if it be exquisite, it is cured by the benefit of Nature alone, and for the most part its fit is twenty four hours,



hours, but sometimes lasts till the third day, when the vital spirits are most crasse, if it be prorogued longer it is not exquisite, but is either an unputrid Synochus, or joyned with a putrid Feaver, into which it easily degenerates.

The rule for Cure is not taken from The Cure the matter, because there is none, but from the essence of the Feaver, which consists in the preter-natural heat, wch ought to be remedied by coolers, and moistners, for the faults of the spirits cannot be taken away by purging or bleeding, because here is neither cacochimy nor plenitude; *Hippocrates* in the Fourth part of his *Book of Diet in acute Diseases*, and *Galen* in his *Book of Procatartical Causes*, cured *Menander* sick of a Diary caused by heat, with Paregorical, and Diaphoretical Medicines, as Baths, Frictions, and Oyntments.

We use Baths when wee intend to The profit  
of Baths relax the skin, call forth tenuous fuliginous vapours, and change the habit of the body, but in the declination of the Feaver, with gentle friction, that we may cause sweats, and the sumid

F

excre-

excrements may be discuffed, and then especially when there is no crudity in the chief Vessels, nor inveterate obstruction of the viscera, nor hardness or weakness, lest that the crudity bee carried into all parts of the body; if none of these things be, then the Sick may safely wash, otherwise not, least that the obstruction and weaknesse of the viscera bee increased, and the tumor, if there be any.

It is good against the thickness and obstruction of the skin, from cold or astringent causes; if a Diary have its rise from driness and heat, let the Bath be luke-warme, and not hot, having first emptied the belly if it were costive with a Suppository, or cooling and moistning Glister, least it degenerate into a Hedick, or Synochus. If from the thickness of the skin by reason of too great cold, or by use of aluminous Baths, Diaphoretical, and Paregorical Medicines must be boyled in the water, for those take away obstructions, and provoke sweats, being of a hott and tenuous substance, and cause the coolness of the water to penetrate the deeper, but these being temperate on

hott



hot in the first degree, and of thin substance, as the Roots of Marsh Mallows, Fenugreek, Flowers of Camomel, Melilot, and Elder, by these means the closeness of the skin is to bee made open, least perspiration being hindred, the Humours bee inflamed together with the Spirits, and so a putrid Fever ensue to the great damage of the diseased.

The ancients used Bathing more for delight than health, which custome is now out of use.

We in *France* use Baths of plaine water, or with a decoction of Plants, not for pleasure, but for the cure of an Ephemera, because they moysten, contemperate the feaverish heat, and empty acrid vapours. To wipe off the sweat is good, with gentle frictions with warme Oyle, because it opens the pores of the skin, and calls forth the spirits from the center to the circumference, but too vehement doth stop them up.

Oyntment and Frictions are not good for such Diaries as proceed from tumours inflamed, or from labour, because there is no need of evacuati-

on; Frictions are good in thole from obstruction and repletion, but not in thole from inanition, though *Galen* did use gentle frictions in all Ephemeræ before the Bath or Oyntment, that the discutient water or oyle might pierce the deeper; and the same *Galen* in other procatactical causes uses contrary remedies, as for labour he commands rest, for watchings sleep, for anger calmness, for sadness joy, and for venery chastness; these have no need of Frictions, only anoynt them with Oyle of Violets, and smooth over the body in the remission, and before meats.

If it be from Drunkennes, command a Vomit; if from cold, use Diaphoreticks; if from obstruction of the viscera, incisive and aperient Medicines; if from a Catharre, purge next day; if from an Ulcer or Bubo, wee must attend the cure of Ulcers and Tumours, and so of the rest.

The Diet is to be ordered according to the variety of the cause, if hot weather be the cause of the Diary, and the Patient be young, and his viscerago od without obstruction, plethory, or cacochymy,



cochymy, of soluble body, and cholerick constitution, at the declination of the Feaver, he may be cured with plentiful drinking of cold water, if otherwise the Cure is to be altered; you must not nourish him in the augment or vigour of the Fit, but in the end, or out of it, *Hippo. Aphor. the 11. Sect. 1.* ἐν τοῖσι παροξυσμοῖσιν, &c. If you weigh the cause of the Disease, the strength of the sick, the age and sex, you must nourish him with meats of good juyce, altered with cooling Herbs, which nourish speedily, oppose the feaverish heat, but stick not in the pores of the skin, for the whole body ought to bee fluxil and transpirable, *Hippoc.* at the beginning of the sixth Book of his *Epidem. Sect. 6.* and for this the chiet thing is the juyce, or cremor of Barley.

If it proceed from anger, watchings, labour, immoderate venery, hunger, sadness, then we must nourish the sick with flesh brothes, &c. if from crudity, gluttony, or from suppression of some Natural excrement, constipation of the skin, ulcer, tumor, or great paine, then let the diet bee thinner; and if with the Feaver there be a

plethory, or cacochymy, that must be taken off by bleeding, this by purgings, not for any urgency of the present Feaver, but for fear of a putrid; in brief, in all Diaries, whatsoever is the cause, the nourishment must be Medicamentall, and if the body be bound it must be thus loosened.

Take of boyled Hony an ounce, Mouse turd, powder of Hiera, and salt gem, each two scruples, and make a Suppository; or else make this Glister.

Take of Mallows, Violet leaves, Borage, Lettice, each one handfull, Prunes twelve, of the four greater cold Seeds each two drams, water-Lilly-flowers, and Roses, each a small handfull, boyl them in water to a pint, streine it, and dissolve in it Cassia, with Sugar, and the Simple Diaprunes each six drams, or as much of *Galens* Hiera and Diaphænicum, if the Patient be a Sea-man, Porter, Carter, &c. and the Diary proceed from cold, with hony of Violets, Roses, or Mercury, and oyle of Water-Lillies, each an ounce and half, and give the Glister; after this, if the sick be plethorick, or full



full of bloud and young, or the Hemorrhoids or Courses bee suppressed, draw six or eight ounces from the right axillary veine, as strength shall allow; but if the Patient refuse a Glistre, then in the declination of the Feaver give this following potion.

Take of Melon-seeds pilled one dram, of Tamarinds two drams, Cassia nexly drawn one ounce and a half, infuse them in the common purging decoction all night over warme embers, streine it, and dissolve with it Sirup of Violets or Roses of nine infusions one ounce, and give this potion betime in the morne.

Or instead of this you may give an ounce and a halfe of Manna of Calabria, dissolved in a little fresh broth.

If the Diary flow from the thickness of the skin, or the use of Alume-baths, then this following Bath made of Purgorical, and Diaphoretical things will be good.

Take of Mallows, Violets, Saponarie, Succory, wilde Endive and Lettice, each six handfuls; new Roses if it be spring, or dried, if summer, four handfuls of Wormwood, and Centau-

ry the greater, each two handfuls, Marsh-mallow roots sliced, or bruised a pound, of Fenugreek-seed, and Saltnitre, each two ounces, boyle them in a hundred pints of water for a Bath, into which let the sick enter at the declination of his Feaver, and drying his body let him goe to bed, and there sweat an hour or two after.

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## CHAP. IX.

### *Of an unputrid Synochus.*

**A**N unputrid Synochus hath no small Analogy with an Ephemera, for both are without putrefaction, and have but one Fit until their end; but they differ thus, an Ephemera is essentiated in a preternatural heat inflaming the vital spirits, and an unputrid Synochus in the bloud preternaturally calified in the heart without putrefaction; it is differenced from a Hectick, because this it in the solid parts, from a putrid Feaver by its putrefaction.

The



The heat of a Synochus if compared with that of an Ephemera is acrid, if with that of the putrid, gentle, because the blood is of a temperate nature; the conclusion then may be, that a Synochus is a continual Feaver, proceeding from redundancy of blood, heated beyond measure by a preternatural heat, but without putrefaction hurting our actions.

What a  
Synochus  
is.

The causes are not unlike those of an Ephemera, but more vehement; the principal are the denseness of the skin, or filth obstructing the pores, and incarcerating fuliginous excrements, &c. which prohibiting the eventilation of the blood, doe so inflame it, or the suppression of some evacuation, as of the Courses, Hæmorrhoids, or from excess and fury; thus the vital spirits are first inflamed by reason of their tenuity, then the blood, which inflammation the Greeks call a Phlogosis; but under the name of blood you are to understand the four Humours contained in the greater Veines, which as often as they are inflamed without putrefaction they cause this Synochus, full bodies that fare well, and live idely,  
are

are most subject to it, &c.

**The Signes**

This Feaver for the most part lasts till the seventh day begins with a coldness, and ends with sweat, with a red urine, the pulse strong and swift, there is no danger in it unless some errour bee committed, and then it degenerates into a putrid Synechis, whence follows death, unless prevented by large bleeding; the whole body, but especially the face is dyed with bloud, weariness possesles the limbes, the veines are turgid, the temples beat, the head akes, and often a deep sleep surprises, with difficulty of breathing; the skin is soft, persused with moysture, and a gentle heat.

**The Cure.**

The cure is taken from the essence of the Feaver, and cause of the Disease; the essence being hot and dry indicates contrary remedies, and the cause, its removal; First then, let the diet be thin, cooling, and moystning *Hippoc. Aphorif. 16. Sect. 1. ὑγραι πᾶσι διαταί* a moyst dyet is good for all feaverish bodies, especially for Children, and those accustomed to such dyet, as Cock broth, or of Lambe, or Veal, alterd with cooling Herbs, and Bar-



Barley waters, &c. or some acid sirups, as of Limons, Citrons, Pomegranats, &c. *Galen* reckons amongst the chief remedies of this Disease bleeding till we faint if the body be open, otherwise to premise this Glister.

Take of the leaves of Violets, Burrage, Lettice, Purslaine, each a handful, Prunes sixteen, of the four greater cold Seeds each two drams, boyl them in water to ten ounces, then dissolve of simple Diaprunum and Sugar each six drams, Hony of Violets, and Oyle of Water-Lillies each an ounce and half, and make a Glister, it cools, moystens, purges, and prevents a putrid Feaver, then let bloud, for the Veines being emptied that attract much cold air (to avoyd a vacuum) into the roome of the bloud, by which the rest of the bloud is cooled, and reduced to its ancient state, the fire extinguished, and the putrefaction inhibited, because both the Natural and preternatural heat are seated in the bloud and spirits : then use this Apozeme.

Take the Roots of Sorrei, Grasse, Butchers Broom, & Asparagus, each an ounce,

ounce ( these rootes resist putrefaction, and by their tenuity of parts open obstructions without any manifest heat ) of both Succories, Lettice, Burrage, Purslane, or Liverwort, each a handful, Prunes sixteen, Endive seeds half an ounce, of the four greater cold Seeds each two drams, of Violet, and Water-Lilly-flowers each a small handful, boyl them in three pintes of Water to a pinte and half, streine it, and adde of the compound sirrup of Endive, or of Oxyfaccharum simple four ounces, and Aromatize it with white Sanders for four or five days.

**A Cholagoge.**

After the seventh day you may give this Purge; Cinnamon a scruple, Rhubarb four scruples, Trypherae, Persicæ three drams, Cassia newly drawn an ounce, infuse them one night in part of the Apozem over warme embers, then streine it, and adde of sirrup of Violets of nine infusions an ounce and half,

**CHAP.**



CHAP. X.

*Of a continual putrid Feaver.*

**A** Synechis, or a continual putrid Feaver is two-fold, the one where the Humours are equally putrefied in the great Veines, the other when in-  
Feavers from Humours equally putrefied.  
equally; from those equally putrefied arise three sorts of Feavers, as did in a Synochus unputrid, viz. the Homotonous, Epacmaftical, and Paracmaftical, and these have no manifest intermissions, as intermitting Feavers, nor remissions, and exacerbations; as those which proceed from the Humours unequally putrefied in the great Veines.

When the Natural Humours doe unequally putrefie in the great Veines, it is either natural flegme ( which is nothing else but the cruder part of the bloud ) which as often as it putrefies it causeth a continual Feaver, which is every day at set hours intended and remitted, from whence it hath its name of a continual quotidian.

If natural choller putrefie in the Veines

Veines near to the heart, it caueth a *καύσος*, or Burning-feaver; if in places more distant, either upward or downward, a continual tertian is produced, which every third day is intended and remitted, but intermits not, because the putrid matter is contained within the great Veines, and not out of them.

Lastly, if a melancholly humour putrefie there, every fourth day it hath its remissions and exacerbations.

**The Causes.**

The external causes are like those of an unputrid Synochus, but stronger; the internal are obstructions, either in the greater Veines, or in the skin, or in the small Veines of the Liver, or habit of the body, which hindring perspiration the Native heat is extinguisht, and hence putrefaction, the parent of this Feaver.

**The Signs**

The signes are taken from the mordent heat, urine, and pulse; the urine is crasse, red, turbid, fætid, and without sediment, the pulse not only great, vehement, and quick, but unequal and inordinate.

A Crisis does usually happen in all  
Dis-



Diseases one of these six wayes, *viz.* by bleeding at the Nose, or by Vomiting, or by looseness, or by sweats, or by urine, or by parotides in malignant and pestilential Feavers; if by chance Nature attempt a Crisis on the sixth day, although signes of coction appeared in the urine on the fourth, yet it is dubious, and fore-tells a relapse; but if with signes of coction the Crisis be with fainting, or any other grievous Symptomes it portends death; or if a looseness seize at the beginning, and the Feaver continue in the same state with signes of crudity, it presages death, because Nature is overwhelmed with the plenty of matter; on the other side, if the Feaver be abated by the looseness, the sick well enduring it, and breathing freely, hee shall escape; if spots appear the fourth day, either black or livid, death is at hand, for they denote some malignant quality, which had they been red only, and the Patient strong with signes of coction, there were good hopes; this Feaver is most gentle in the morne.

How many wayes a Crisis may be.

The Cure consists in evacuation, and alteration; evacuation is to be made by

The Cure.

by bleeding, and that at the beginning for feare of suffocation or swoonings, but if the Patient sweat, or have the Hæmorrhoids, or a Hæmorrhage, or the Courses appearing, then the whole business is to be committed to Nature, but if they flow but sparingly, and the Feaver be not mitigated bleed notwithstanding; the second part of the Cure consists in alteration of the Humours, by cooling and opening without any manifest heat, and restraining putrefaction, as with the fore-mentioned apozem; besides, use this cordial powder.

**The cordial powder.**

Take of red Corral, and the fragments of the five precious Stones finely powdered each a scruple, the bone of the heart of an Hart, or of an Oxe, (for they are both of the same vertue) half a dram, of Pearl a dram, sugar of Roses a sufficient quantity, and four leaves of Gold, let it be dissolved in broth or ptisan, or in the decoction of Sorrel roots.

**An Epi-  
them for  
the heart.**

Take of the powder of Balm and Saffron each a scruple, Water-Lilly flowers, red Roses, and Grana Tinctorum, each two scruples, powder of  
Dia-



Diamargaritum frigidum four scruples, red Wine two ounces, Scabious, Bugloss, and Purslane-water each five ounces, apply it to the region of the heart, with a thick red cloth.

Take of the Conserve of Burrage and Marigold flowers each an ounce, confection of Alchermes a dram, spread them on a scarlet cloth, and apply it after the Epithem.

*A Plaster.*

Take of the Cerot of Saunders, and oyntment of Roses by measure each an ounce, oyl of Roses an ounce, then wash them often with Rose-water, adding half a scruple of Camphore, bath the part with a Linnen cloth, let it be cold in Summer, luke-warme in Winter, with three ounces of the white oyntment of Galen, and half a scruple of Camphore, anoynt the reines and loynes once an hour.

*A Lini-  
ment for  
the Liver.*

G CHAP.

## CHAP. XI.

## Of a Burning-Feaver, and continual Tertian.

Feavers  
from hu-  
mours un-  
equally  
putrefied.

THESE Feavers differ not in matter nor cure, but in their name and seat; both are caused by a cholerick bloud, putrefied in the great Veines, the Viscera being well; that in the Veines nearer to the heart, as in the ascending trunk of the *Vena cava*, and in the arterial Veine, and coronal of the heart; this likewise in the great Veines, but more distant from the arme-pits to the groine. A Burning-feaver is so called κατ' ἐξοχὴν by way of eminency, because it is so great a fire in the heart.

The divisi-  
on of these  
Feavers.

This Burning-feaver, as also a continual Tertian is two-fold, exquisite, and not exquisite; the exquisite is from cholerick bloud putrefied as afore, the non-exquisite is, when besides choller, salt flegm, or ichors are putrefied with it, and this causus happens two wayes, the one when the Veines dried by the heat of Summer doe attract:



tract to themselves cholerick ichors which are acrid, as we being destitute of good food, make use of worse; the other way is, when ichors and other humours are cast from some strong part upon a weaker, and not ventilated, doe putrefie; thus likewise a continual tertian is two-fold, the exquisite from cholerick blood, the non-exquisite from the admission of flegme, melancholly, or ichors.

The external causes are the hot air, inspiration of putrid vapours, a cholerick distemper, drunkenness, sadness, by calling the heat from the circumference to the center, &c.

The external Causes.

The internal are either antecedent, as obstructions from crasse and viscid humours which hinder perspiration, by which means even good humors putrefie; or a plenitude, either *quoad vasa*, which distends the Vessels, or *ad vires*, which cannot be concocted and governed by nature. Or continent, as the putrid humour it self, which inquinate the pure blood of the heart, not the whole mass at once, but that which is next it, and so by order of succession.

Causes internal.

The causes  
of a not ex-  
quisite  
continual  
Tertian.

The cause of a not exquisite conti-  
nual tertian is the mixture of salt  
flegme, or ichors, putrefying in the  
Veines of the Midriffe, which proceed  
from the ascending Trunk of the *Venae  
cava*, or from the veins of the mouth  
of the stomach which flow from the  
Splenic trunk of the Porta, and make  
the stomachical coronary, or else it  
flowes from the hungry Gut, or the  
sinuous part of the Liver; the signes of  
both legitimate, and illegitimate, are  
almost alike.

Signs Pa-  
thogno-  
monical of  
a causus.

The pathognomonical are taken  
from the burning heat which cholera  
produces, and the unspeakable thirst,  
the acrimony of the humour continu-  
ally molesting the heart and stomach,  
unless by chance a thin humor fall from  
the braine, and moysten the tongue.

Signes  
affident.

Signes affident or concurring are the  
driness, blackness, and roughness of  
the tongue from the adustion of the  
humour, paine of the stomach, Dreamss  
delirations, difficult breathing, the  
Lungs or Midriffe being inflamed, &c  
sometimes it begins with a gentle ri-  
gour, sometimes with Vomiting  
sometimes with sleepiness if it be exquisite



sive, sometimes with horreur, if it bee spurious by reason of the mixture of choller and flegme, at the beginning the urine is crasse and turbid, the pulse small and unequal.

The signes of an exquisite tertian have great analogy with those of an exquisite causus, only they are more milde; the not exquisite are distinguished by rigour, not by reason of the Feaver, but the expulsive faculty of the greater Veines, which empty themselves into the less, and these into the habit and sensible parts; this Feaver because its morbigical matter, is more distant from the heart, then that of a Causus, doth not with equal force and assiduity afflict it, but hath its exacerbations and remissions every other day.

Signes of  
exquisite  
Tertian.

If the parts about the heart be distended without paine, they signifie an inflammation; if with paine at the beginning, death. If the signes bee grievous, it kills the fourth or seventh day; if good, security is promised the same dayes; if a rigour happen on the critical day, the Patient being weak it is death, but if strong, the Disease shall end with sweat.

Prognosticks.

## CHAP. XII.

*Of the Cure of these Feavers.*

The Aire.

Let it be temperate, or if too hot, be cooled with irrigations on the floore, and spreading coole Herbs, as Lettice, Vine leaves, Willow, Oke, Rushes, &c. with green flowers of Water-Lillies, Roses, Violets, let vinegar of Roses dilute with Rose-water, suckt up by a Sponge be often held to the Nose; let the Linnen contrary to the vulgar opinion bee often changed, lest its filth foment the Feaver.

His Drink.

Let his drink be boyled water, with sirrup of Vinegar, or prissan, or water and sugar, with a little juyce of Pomegranats, Citron, or Lemons; if you fear a Delirium, use the *Alexandrine* Julep, or sirrup of Violets, and Water-Lillies.

If the Feaver bee spurious, and the Patient aged and weak in a cold air, a little Wine dilute, with boyled water and sugar, with a toast may be allowed; let his food be liquid, cooling, and moist.



moystning, as Chicken, Veale, or Lambe broth altered with Purslane, Lettice, Sorrel, Burrage, Bugloss, Violets, Marigolds, with the greater cold Seeds, and white Poppy-seed, or Barley-water, acid Fruites, as Barberries, Strawberries, Rasberries resist putrefaction; if he be much enfeebled, Gellies, and Analepticks must be used.

Let blood as soon as you can, but if hee bee bound in body give this Glister first.

Bleed.

Take of Violet leaves, Mallows, Lettice, Gourds, Burrage, each a handful, Prunes sixteen, of the four great cold Seeds each two drams, red Poppy-flowers, or Water-Lilly, and Roses, each a small handful, boyle them in Whey or Water to a pint, streine it, and dissolve of Diaprune simple, and Cassia newly drawn (if it be exquisite, if not of Diaphenicum, each six drams, honey of Violets, and oyl of Water-Lillies, each an ounce and half, or so much of oyle of Cammomel if it be not exquisite, and make a Glister.

A cooling  
Glister.

Take of Melon-seeds one scruple, A Boile.

G 4

Rhu.

Rhubarb grolle powdered, if you would purge choler by stooles, or fine powdered if by urine, four scruples, Cassia newly drawn six drams, let him take it with Sugar, and an hour and half after take fresh broth.

**A Rule to be observed.**

As often as Cassia, or any other purging Medicine is infused, the Dose is to be doubled, and where you feare obstructions, never purge with those things that have an astriction, as Myrobalans, Roses, and the sirrups made of them; but instead of them use Manna, Cassia, or sirrup of Violets of nine infusions; next, alter the humour, with Juleps which inhibit putrefaction.

**A Julep.**

As take of sirrup of Endive compound three ounces, Succory and Purslane water each half a pint, but if they be spurious take of Oxysaccarum compound, which hath the opening roots in it, and a little juyce of Pomgranates, after signes of coction, purge forth the humour thus.

**A Purge for Choler**

Take of Cinnamon a scruple, Rhubarb four scruples, Tamarinds two drams, Diaprune solutive six drams, infuse them all night on warm embers  
in



in a decoction of the opening rootes, strein it, & adde sirrup of Violets of nine intulsions, or of Roses solutive, with Agarick; if the Feaver be illegitimate, an ounce and half, and give the potion: in a Spurious causus, take so much Diaphænicum which purges flegme and choler; but if the Patient have a paine in the stomach, and be nauseative, let him take a Vomit so he be not tabid, or narrow chested.

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### CHAP: XIII.

#### *Of a continual Quotidian Feaver.*

**M**εθιμερινός and καθιμερινός πυρετός the Juniors call it, because it hath no intermission, and to distinguish it from αμφιμερινός, which is, an intermitting quotidian.

Of the  
Name.

This Feaver differs from an intermitting both in matter and seat where the flegme putrefies, because a continual one proceeds from Natural flegme contained in the great Veines, which is nothing else but crude bloud, which  
in

**How a  
continual  
and inter-  
mitting  
differ.**

in time may be changed into good bloud, being of taste sweet, or insipid, arising from the cold and moyst part of the chyle, and as oft as this bloud is putrefied by a preter-natural heat in those Veines, the other humours incorrupt is caused a continual quotidian; but an intermitting is caused from excrementitious flegme, putrefied by a preter-natural heat out of those great Veines, *viz.* in the veines of the habit of the body, in the Liver, Spleen, Mesentery.

**External  
causes.**

The external causes may be taken from the aire, cloudy, cold and moyst, from a flegmatick nature, the winter season, drunkenness, ill diet, as entrals of Beasts, &c.

The internal causes are a cold, distemper of the stomach, and of the meseraick veines, which send the chyle inco<sup>d</sup> to the Liver, old age, cold humours falling from the head to the stomach.

**The Signs.**

This Feaver begins not with coldness, as an intermitting, because the matter is putrefied in the great Veines, but with yaunings and stretchings, for the most part it invades at night, the heat



heat is less acrid and mordent than in a continual cholerick Feaver, because the humour is colder, the urine at first is white, crude, and crass, the pulse slow, and rare, being oppressed with a crass vapour raised from the flegme; the sick are sleepy, their Hypochondria stretcht with wind, their stools white, their sweat none, or very little, and clammy, this Feaver is usually lasting, being from a cold tough humour, often brings to a Cachexy, or Dropsie; if the beginning be long, so will be the increment, and whole progress of the Disease; for the Cure, let him use a good diet, shunning those things which ingender crasse juyces, then purge the first region of his body with these following remedies.

Take of Barley, Mercury, Violets, and Mallows, each a handful, Fennel, and Carret-seeds, each three drams, the tops of Dill, and flowers of Camomel, each half a handful, boyl them in water to a pint, streine it, and dissolve of *Galens Hiera*, and *Benedicta Laxativa*, each six drams, honey of Rosemary, and oyle of Camomel, each an ounce and half, and so give it.

A Glister.

It

If the Sick bee apt to Vomit, let him take this.

**A Vomito**

Of the Iuyce of Radish roots, and honied water each two ounces, powder of Alarum a dram, let him drink it warme.

**A Purge  
for the  
Flegme.**

Take of Succory, Barley, and all the capillary Plants, each half a handful, Raisins stoned eight, four Prunes, of the Cordial flowers a small handful, boyle them in water to two ounces, then infuse the Electuary of Diacarthamum half an ounce, Cassia newly drawn an ounce, Agarick Trochiscate a dram, streine it, and dissolve of sirrup of Roses solutive an ounce, give the potion.

Take of Agarick Trochiscate a scruple, of imperial Pills a dram, with honey of Roses, make eight Pills to be given after midnight.

**Bleed.**

The first region of the body being thus clenled, open the basilick veine of the right arme, and draw bloud according to the strength, age, season, region, and impurity of it, because this being a continual Feaver, bleeding is good for this as well as others.

**A Julep.**

Then give this Julep, Oxymel simple, and sirrup of Maiden-hair, each

an



an ounce and half, Fennel, and Endive water each half a pint, condite it with Cinamon.

Take of Fennel, and Parsley roots *An Apo-*  
censed from the pith, Butchers Broom *zema*,  
and Alparagus each an ounce, of Maud-  
lin, Succory, Endive, the common ca-  
pillary Plants each one handful, the  
less Sea Wormwood half a handful,  
Raisins stoned twenty, Figgs twelve,  
Endive seed half an ounce, Aniseeds  
two drams, Bugloss and French La-  
vender Flowers each a small handful,  
Rosemary half a handful, Water and  
Hony two quarts, boyl away half,  
then clarifie the colature with honey of  
Roses, and sirrup of the juyce of En-  
dive each two ounces, and condite it  
with Cinamon.

The matter being thus coct, give pills.  
Pills of Agarick, and simple Hiera each  
two scruples, and Trochiskes of Alhan-  
dal two graines, if they want a quick-  
ner make them up with honey of Ro-  
ses, and gild them; give them after  
the first sleep; next day give this *Bolus*  
three hours before dinner, old Mithri-  
date two scruples, conserve of Rose-  
mary flowers two drams with sugar.

## CHAP. XIII.

*Of a continual Quartan.*

Of the  
Name.

**T**εταλός πυρετός, that is, a quartan Fever so called, because every fourth day it is exasperated, and remitted if it be continual; but if intermitting, recurs every fourth day; these two differ both in matter and seat, the matter of a continual quartan is Natural melancholly putrefied in the great Veines, the other humours remaining good; but the matter of an intermitting, is excrementitious melancholly, putrefied out of the great Veines in the Spleen, or mesentery. A continual quartan is two-fold, exquisite, or spurious; exquisite, when Natural melancholly putrefies alone; spurious, when other humours putrefie with it in the great vessels, and this is most frequent.

The Cause.

The causes are either from a laborious life, a cold and dry temperament, a declining age, the autumn, or an unequal air, and meats producing melancholly, as Swines flesh, Hares, Salt Fish, Oysters, &c.

The



The chief signes are taken from the substance of the Feaver, or nature of its heat, from the actions hurt, which appears by the inequality, swiftness, slowness, or rarity of the pulse from the excrements and urine, this Feaver begins without horrou, because the peccant matter is contained within the great Veines, the urine is various, but for the most part crude, by reason of the coldness of the morbifical humour, little or no sweat, by reason of the paucity of the matter, little thirst, and the tongue inclining to black.

*The Signs.*

A continual quartan, whether exquisite or spurious, is deadly in old men, especially if it follow an intermitting one, or a burning Feaver ill-cured, a spurious quartan if it take in the Summer is for the most part short, but if in the Autumn it is long; for the Cure, first use meats of good juyce, rather liquid than solid, altered with Burrage, Bugloss. &c.

*Prognosticks.*

Use Currans, Pine Nuts, Figs, Vinnegar, though it be incisive is not good in this Feaver, because by its coldness and driness it conduplicates the humor, but were it in the Spleen it were commodious.

*The Cure.*

*At*

**A Rule  
for pur-  
ging.**

At the beginning use gentle Purgers, because by the strength of strong Medicines the humour grows thicker, and the thinner part being dissipated, the terrene fæces remaine indissoluble, but in the declination use stronger; if the body be bound give first this Glister.

**A Glister.**

Take of Mallows, Violets, Orech, Burrage, Bugloss, each a handful, Flax and Fenugreek-seed each half an ounce, of the four great cold seeds, and Fennel-seed, each two drams (for melancholly people are windy), of the tops of Dill, Camomel, Melilot, Elder, each a small handful in the colature, dissolve of Catholicum and Diasena, each six drams, honey of Violets, and oyle of Lillies each an ounce and half, give the Glister.

**A purge  
for Melan-  
cholly.**

Take of Polipody of the Oke six drams, wilde Saffron seeds and Sena each three drams, Dodder of time two drams, Anni-seeds four scruples, Cloves two, boyle them in Whey to three ounces, then infuse of Dialena, or Diacarthamum six drams, streine it, and adde sirrup of Violets of nine infusions, or sirrup of Apples an ounce and half, and give it. The body being



being thus emptied, let bloud at the left basilick veine, with a large Orifice.

If the sick be inclined to Vomit, then A Vomit  
give him of the powder of the middle rine of a Walnut, or of Broom-seeds, or of the roots of Asarum four scruples, with the decoction of Reddish rootes make a vomit, or Nettle-seed powdered given in Mulle or Whey will doe the like; some give three or four grains of Stibium prepared, which I allow not but in rustick bodies.

Take of the sirrup of the juyce of An altering Junp  
Fumitory three ounces, Endive, and Burrage-water each half a pint.

Take of the roots of Bugloss two ounces, sharp Dock-grass, Butchers Broome, Asparagus, and Liquorice, each an ounce, of the middle rine of Tamarisk, and Ash, or Elder, each half an ounce, of Fumitory, Hops, common Endive, Succory, Milt-waist, Balme, each a handful, Prunes fourteen, Cuscute and Purslane-seeds, and the four great cold Seeds each two drams, flowers of Tamarice, Broom, Burrage, Elder, each a handful, boyle them in order in a sufficient quantity of

H

wa-

water, then adde the juyce of sweet Apples three ounces, a sufficient quantity of Sugar, Aromatize it with a dram and a half of the powder of *Gallens Lætificans*, with part of this decoction, you may make a magistral firrup by adding Purgers of melancholly, by which the Morbifical humour may bee purged epicrastically; to strengthen the viscera use this.

**Lozenges.**

Take of the Electuary of Hyacinth, or confection of Alkermes half a dram, powder of Diatriasantali, and *Gallens Lætificans* each a dram, white Sugar dissolved, and boyled in Furnitory water four ounces, and make it into Lozenges of two drams weight, with the conserve of Succory flowers, and Miltwaist each three drams, and give one, three hours before Dinner. If the Spleen require it, use this Oynement.

**The Oynement for the Spleen**

Take of Gum Elemi, and juyce of Tobacco each an ounce, Oyle of St. Johns-wort, or Elder, half an ounce, of Rosen and Gum Amoni-ake dissolved in Vinegar of Capers, and yellow Wax each two drams: on the fire adde powder of long and

rounded



round Birthwort, and Cyclamen root  
each a dram, make an oyntment.

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CHAP. XV.

*Of an intermitting Tertian.*

Διαλείπων πυρετός is taken by the  
Greeks in general for every inter-  
mitting putrid Feaver, which ends, and  
returues again, but *Hippocrates* especi-  
ally calls this Feaver of which we now  
treat, τριταῖον πυρετόν, becaule it re-  
curs every third day, it differs from the  
continual, of which we have spoken,  
not essentially, but in matter, seat, be-  
cause their matter putrefies not every  
where, but in the lesser veines which  
are in the stomach, liver, mesentery,  
guts, spleen, wombe, and habit of the  
body; an intermitting Tertian is two-  
fold, exquisite or spurious, the exqui-  
site is from excrementitious choller,  
which being manifold, there are many  
differences in Tertians.

The matter of an exquisite tertian  
offends either in quantity or quality;

the quantity is either great or small, if great, either it putrefies in one place, or in divers at once; if but in one place, it causes an exquisite tertian, which exceeds not seven Fits; but if the quantity be small, it shall end the fourth or fifth fit.

If the matter offend in quality, as the choller is more or less hot, then the whole constitution of the Disease and the fits shall bee longer or shorter, milder, or more tedious, for pale or excrementitious choller is farre more milde then yellow, and this, then vitellinous, porracious, or æruginous, but the ceruleous is the hottest of all.

**Whence  
a double  
Tertian.**

If choller putrefie in divers places together, and the same day, then is caused a double intermitting tertian, whose fits retorne every third day, and are exacerbated, although they assault every day, and intermit, because that which is putrefied is every fit emptied either by sweat, vomit, or stool. The spurious one by the mixtion of flegm or melancholly, is longer than that from excrementitious choller only, and lasts according to the nature of the humour mixt, and by the Patients intempe-



intemperance hath lasted from the Autumnal to the spring æquinox.

The causes of the exquisite are all hot and dry, as a hot Summer, hot aliments, hunger, thirst, labour, strong wines, hot liver, and temper, &c. The causes of a spurious one are idleness, effeminacy, winter season, cold and moyst diet, obstructions, plenitude, &c.

The Causes.

The heat of an exquisite Tertian is more acrid and mordent than that of the spurious, through its four times, it begins with rigour, and often with cholerick vomitings, and ends with an universal sweat; when the rigour is off, the heat is like a light fire, burning with difficult breathing, the urine at first is somewhat red, of meane substance, and in the lower part seemes thin, in the upper opacus.

The Signs

The signes of a spurious one are hor-  
rour, from the mixture of choller and  
flegme, a heat more obscure than that  
of the exquisite Tertian, and more  
manifest than that of an exquisite quo-  
tidian, a pulse small and slow, which  
if it grow daily harder, the Feaver shall  
last many moneths, bitterness of mouth,

H 3

paine

paine in the vertebra's, with inflation of stomach, and loathings of meat sometimes trouble them.

**A Caution.** Before we let bloud let the first region of the body be emptied by a cooling Glister, or minorating purge as before described, lest the moribifical humour be wrapt into the greater veines, and so we cause a continual Feaver instead of an intermitting; let bloud on the intermitting day with a small Orifice, to prepare the humour.

**A Julep.** Take of Oxysaccharum simple, and sirrup of the juyce of Endive, each an ounce and half, Succory, and Purs-laine water each five ounces, then purge him thus.

**A Purge for choller.** Take of Cinamon a scruple, Rhubarb four scruples, Tamarinds two drams, Diaprune solutive, or Electuary of Pssyllium six drams, infuse them all night over warme embers in an opening decoction, then adde sirrup of Roses an ounce, give it on the intermitting day, or these pills.

**Pills.** Take of Diagridium four graines, Rhubarb a scruple, of Pills Aureæ a dram, make them up with sirrup of Succory, and give them after the first sleep.  
Take



Take conserve of Succory flowers, *A Bolus.*  
and of Violets, or Water-Lillies each  
two drams, powder of Diatriasantalum  
scruple, with Sugar make a bole to  
give next mornæ to allay the fire in the  
bowels.

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CHAP. XVI.

*Of the Cure of a spurious inter-  
mitting Tertian.*

**T**His Feaver is more frequent than  
the exquisite, because men indulge  
too much to their Genius, and its Fits  
and whole constitution is longer, by  
reason of the mixture of tough, crasse  
flegme, or melancholly, the Fits are  
sometimes twenty, twenty four, or  
forty hours, and then it is called an  
extense tertian; let the diet be incisive,  
and deterfive, and somewhat refrige-  
rating, the broths be altered with En-  
dive, Burrage, Parsley, Wood-sorrel,  
Purslaine, and a fourth part of Hislop  
or Savoury, give Gellies which nourish  
much in small quantity, and because

they are quickly excerned, repeat them often, and sometimes give this powder.

**A Cordial powder.**

Take of *Galens Lætificans* two drams, the *Analeptick* or *Resumptive powder* half an ounce, pure *Sugar* six ounces, leaves of *Gold* six, dissolve it in broth it wonderfully restores strength, if the Patient be nauclative.

**A Vomit.**

Take of *Nettle-seeds* a dram, sirrup of *Tobacco*, or simple *Oxymel* an ounce, give it warme in mulse after meat, because it troubling the æconomy of the stomach, it better exonerates it self with the meat, if occasion be for a *Suppository*.

Take of *Honey* boyled an ounce, salt *Gemmes*, and *Moule-turd* each two scruples.

**A Suppository.**

Take of *Cinamon* a scruple, *Agarick Trochiscate* two scruples, *Rhubarb* four scruples, simple *Oxymel* and *Diaphænicum* each six drams, intuse them all over warme embers in a fresh infusion of *Damask Roses*, streine it and give it.

**A Purge**

If strength and other things allow it, let bloud on the intermitting day.

Bloud, saith *Avicen*, is a bridel of choller,



choller, both in respect of its quantity and quality, for there is more of it, and being temperately hot and moyst, it doth moderate the acrimony of choller, and experience tells us, that those that are sick of a continual tertian, and the phrenitical, are best towards morning, because blood hath then the dominion, and worst towards night when flegme rules, and therefore in *Asia* those that were let blood presently became phrenitical, or delirous, and not those which were not; but that region is farre hotter and dryer than *Europe*, then give this Julep.

Sirrup of Vinegar compound, and *A Julep*,  
honey of Roses, each two ounces, Endive, Succory, and Agrimony water, each half a pinte.

Take of the five opening Rootes *An Apozem*,  
censed and bruised each an ounce, infuse them in a small quantity of simple Oxymel on the embers four hours, the herbs Succory, Endive, Liverwort, and the cappillary Plants each a handful, Penni-royal, Origanum, or calamint, each half a handful, Liquorice scraped and bruised two drams, Raisins stoned twenty, Prunes eight, Endive seed

seed three drams, Melon, Anise, and Fennel-seed each a dram and half, the three Cordial flowers, and Chamomel, each a small handful, Time half a handful, boyle them all in order with the Oxymel and roots in two quarts of watertill a third part be wasted, clarify it, and aromatize it with Cinnamon.

**A Purge.**

Take of Cloves half a scruple, Agarick Trochiscate two scruples, Rhubarb and Tamarinds each four scruples, Diaphanicum six drams, infuse them in part of the apozem and give it.

Take of conserve of Succory flowers, Citron Pill candied each two drams, old Methridate half a dram, give it with Sugar three hours before meat.

**A bolus.**

Take of Pills Imperial, a dram, off Agarick a scruple, Diagridium four graines, make them up with honey off Roses.

**Lozenges  
for the Liver.**

To strengthen the Liver, take of the powder of Diatriasantalum two drams, conserve of Succory-flowers, and Citron pill condite each three drams, pure Sugar dissolved and boyled.



led in Agrimony water, four ounces, make Lozenges of two drams weight, and give one every morne; if melancholly be joyned adde those things afore mentioned for it, instead of Phlegmagoges.

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## CHAP. XVII.

### *Of an intermitting Quotidian.*

**T**His Feaver is caused from excrementitious flegme putrefied, and every day hath new fits with a refrigeration or chilness, the place of putrefaction is the smaller veines and habit of the body, and chiefly the stomach, which is alwaies almost affected in this Feaver; sometimes it is in the mesentery, the simous part of the Liver, Spleen, or Wombe; but if it putrefie out of the smaller veines, it doth not cause a Feaver, but some other Malady, as if it be putrid and stinking in the Braine, or in the Lungs after Cathars, and Astma's, or in the Wombe, from whence is a Womans Flux; or in the  
Guts,

Guts, from whence are Worms, or in the bladder or reines, where it is dried into stones of divers colours.

By flegme is here meant any cold and moyst humour produced in us, which may be putrefied from a hot or cold cause, that putrefied from heat, or the mixture of a serous moysture becomes salt, from cold if remiss is caused acid flegme, it intense, the glassie or albugenious, from these severall sorts of flegme are ingendred various Feavers.

The division of this Feaver.

A Quotidian Feaver is two-fold, the one from excrementitious flegme which is of sweet taste, or insipid for the most part produced in the stomach, which when it putrefies in the lesser veines makes an exquisite Quotidian; the other is, when some other humour besides flegme putrefies with it, and it is called a bastard quotidian; let the Phisician be careful he confound not a bastard Tertian, or double intermitting Tertian, or a triple Quartan, which have their fits every day with an intermitting quotidian, for their cure is farre different, and distinction difficult,

The



The causes of this Feaver are not un- The Signs  
like those of a continual quotidian;  
gapings and wretchings precede this  
Feaver, with a coldness of the external  
parts, as of the Nose, Fingers, Ears,  
Hands, and Feet: with a paine in the  
stomach, seldome with rigour, but  
with a gentle horroure, the pulse ine-  
qual, inordinate, slow, and weak at  
first, afterwards more vehement and  
swift; the urine first thin, white, and  
crude, afterwards thick and turbulent;  
sometimes they vomit flegme, have  
acid belchings, swellings of the Hypo-  
chondria, pale faces, and little thirst;  
it usually seizes after noon, towards  
the evening or night; its fits are for the  
most part eighteen hours, and therefore  
it is called *ἀμφιμερὶς* that is, partaking  
of both day and night, its intermission  
is impure by reason of the quantity,  
crasseness, and clamminess of flegme  
which is left by the former fit, and is  
the cause of the following, because it is  
not breathed forth by sweat as in a ter-  
tian; this pituitous humour is hardly  
enflamed and moved, but the matter  
being coct, the vehemency of the fits  
cease, as in all other wholesome sick-  
nesses,

nesses, its heat is not burning, but meanly acrid.

**Signes of  
a bastard  
Quotidian**

The signes of a bastard quotidian are: confused, by reason of the excrementitious choller, or melancholly putrefying with it, but if choller bee mixt, you may know it from the Vomitings, itooles, urine, pulse, and a more acrid and mordent heat, for some choller will be cast up, the excrement will be yellow, and the water tinct with choller, the pulse unequal and more frequent than in the exquisite, the fits shorter, with thirst and bitterness of mouth; if melancholly be mixt consider its signes, with the Spleen ill-affected.

**The Cure.**

Let the dyet be hot and drying, incisive and deterfive; let the drink bee decoction of Sarsa Parilla roote, sirrup of Vinegar, or Hydromel; moyst meat that is substantifically moyst is good for all Feavers, saith *Hippocrates*, as broths of euchymous flesh altered with Parsley, Fennel, Hyssop, Savory, Marjoram, Sage, Time, with a little Endive, Purslaine, or Burrage, if it be spurious, the meat is easily corrupted by a feaverish heat, as milke by the  
hot



hot air; let them sleep in the declination, and not in the beginning of the fit, if the sick bee nauseative give a vomit, and then what followeth.

Take of Sope an ounce, powder of simple Hiera, Agarick, and Salt Gem-mious each a dram, seeds of Coloquintida a scruple, beat them in a Morter with juyce of Mercury, make Suppositaries, and dry them up for your use. *A Suppositary.*

Take of Origanum, Penny-royal, Calamint and Mercury each a handful, seeds of Dill three drams, Agarick two drams, Chamomel and Dill flowers each half a handful, boyle them in water to a pinte, honey of Roses, oyle of Nuts, each an ounce and half, Benedicta Laxative, and Hiera, or Diaphænicum each half an ounce, make a Glister. *A Glister.*

Take of Polipody of the Oke bruised half a dram, wilde Saffron seeds, and Sena each two drams, Calamint half a handful, Anniseed a dram, two Figgs, flowers of Time a small handful, boyle them in water to three ounces in the Colature, infuse of Diacarthamum six drams over warm embers, *A purging Potion.*  
syrup

sirrup of Roses solutive, with Agarick an ounce, and give it; if it be Spring time, and the body young, or any evacuation suppressed, open the right axillary veine, then give this Julep.

**A Julep.**

Oxymel compound four ounces, Sage, Betony, and Succory water (if choller be mixt) each five ounces.

**Pills.**

Take of Cochea Pills, and of Agarick each half a dram, powder of Hieraa scruple, Agarick Trochiscate four graines, Trochiskes of Alhandal two graines, or if choller be mixt, of Diagridium two graines.

**A Condit**

Take of Diarrhodon and Galangal each a scruple, Trochiskes of Wormwood two drams, Citron pill condite with Honey an ounce, Conserve of Sage, and Rosemary flowers each two ounces, cover it with Gold, let him take half an ounce three hours before dinner.

**A Lini-  
ment.**

Take of oyle of Wormwood, and Mastick each an ounce, oyle of Nutmeg half an ounce, mixe at the time of use a few drops of red Wine, and anoynt the stomach.

**A Plaister.**

Take of the plaister of Mastick two ounces, of Ladanum an ounce, powder of  
of



Wormwood two drams, red Roses a dram, Mace two scruples, reduce them to a masse, and make a scutiforme plaister for the stomach, an Epiala being from glassie acid flegme requires the same Cure, only stronger remedies.

CHAP. XVIII.

*Of a Quotidian Feaver from  
salt Flegme.*

**A** λμυγιδις πυρετος, that is, a salt or  
falsuginous Feaver, is of the nature of Quotidians, so called because it is caused by salt flegme, as a Winter-burning Feaver is, according to Hippocrates, but according to Galens explication of that place, it is so called in relation to touch, and not unto taste, because like Salt it causes an itching mordency both in the body of the sick, and the hand of the Phisitian touching it, which is thus, when fuliginous and very adust excrements are cast forth through the habit of the body and skin,

Of the  
Name.

it is distinguished from other Feavers by its horreur, thirst, and salt taste, by urine and pulse, and continuance of the fit, saith *Hippocrates*, by reason of its heat from putrefaction, or the mixture of some serous humour which is salt, rather than of choller which is bitter, and not salt, as *Avicen* thought.

**The Cure.**

It is cured by the same remedies as an intermitting quotidian, tempering them with Succory, Hops, Fumitory, the four great cold seeds, &c. with incisive, attenuating, and deterfive things, as sirrup De Bisantiis, and compounded Oxyfaccharum; we are not to expect concoction for purging the morbidical humour, which is so crasse and tough, that it will be a long time first; purge therefore in the augment and state, but gently premising to every Purge its preparative, your Catarrhall Feaver is of the kinde of quotidians, and is cured almost with the same medicines.



CHAP. XIX.

*Of an intermitting Quartan.*

**T**εταρταίος πυρετός, or a Quartan Feaver, is so called, because it returns every fourth day, it is two-fold, exquisite or spurious; an exquisite intermitting, differs from a continual, both in matter and seat, because this is from a Natural melancholly putrefied in the greater Veines, and that from an excrementitious melancholly, cold and dry, putrefying, chiefly in the Spleen, then in the Liver, mesentery, and habit of the body; a spurious one is as often as excrementitious, melancholly putrefies with choller, or flegme in the same place, and sometimes choller and flegme putrefie apart, and degenerate into a quartan.

The chief signes are a rigour at the beginning and augment, and horrou, with a shaking of the whole body; as if the flesh and bones were broken; the urine at first white, thin, crude, and various, after wards crasse and black.

The Signs

This Feaver is the longest of all intermitting

Prognosticks.

intermitting Feavers; the Falling-sicknes is cured by a quartan, if neglected it causes a schirrus of the Spleen and Dropsie; if it degenerate into a double or triple quartan it is bad, but if into a continual it is lethal.

The Cure.

The sum of the Cure consists in gentle Medicines, whether Glisters or Purges often repeated, and by degrees ascend to stronger, for he that acts contrariwise from a simple or double quartan, makes a triple or continual one whence is death; this is confirmed by *Galens* story, who contrary to the opinion of the Physicians of his time, in the midst of winter, cured *Eudemus* the Philosopher of a triple quartan by the use of Treacle, by which Medicine preposterously used he fell into it, for as long as signes of crudity appear, we are not to use Diureticks, nor Sudorifics, lest by that meanes the corrupted humour be forced into narrower passages, from whence it is not easily removed, but grows more furious; such excretions then are not to be used but in the declination.

If the quartan be from choller add then to the following remedies add things



things cooling, but if from flegme, then things incisive, attenuating, and detersive.

If the Feaver be exquisite, the melancholly humour diffused through the whole body, vinegar and its sirrups are naught, but if it be contained in the spleen only, it is good.

Take of Mallows, Violet leaves, Burrage, Fumitory, Hops, each a handful, Prunes twelve, Endive seeds half an ounce, of the four great cold Seeds each two drams, Violet and Elder flowers each a small handful, boyle them in water to a pinte, in the colature, dissolve of Cassia, with sugar and Diaprune simple, each six drams, hony of Violets, and oyle of Lillies each an ounce and half, give it. **A Glister**

Take of the pulpe of Cassia six drams, powder of Sena a dram, of Aniseed, a scruple, of Cloves two grains, with sugar make a bole. **A Bole for melancholly.**

Take of Polipody of the Oke bruised six drams, Fumitory, Hops, Burrage, each half a handful, Prunes four, figgs two, the seed of Dodder, of Vetches, Anise, and Purslane each half a dram, boyle them in water to four **A Purge for melancholly.**

I 3 ounces,

ounces, in the colature, boyle of Sena leaves two drams, Aniseed a dram, whole Cloves two, expresse it, and infuse of Catholicum, and Diacarthammum each three drams, againe expresse it, and dissolve sirrup of Fumitory, or Epithimum an ounce, give this potion four hours before in broth, upon the fit day rather than on the other, because the matter being terrene and sluggish, will hardly yeeld; but on the fit day the humour being in motion, it is then most easily expelled, I speak by experience, contrary to the common opinion.

*Pills.*

Take of pills of Fumitory a dram, powder of Sena, and Agarick Trochiscate, each half a scruple, with sirrup of Fumitory, make pills.

*Vomit.*

If Nature tend upwards give of Antimony prepared and powdered three graines, Conserve of Violets three ounces, with Sugar make a bole to be taken on the fit day; or infuse six graines of it in White-wine all night over warme embers, straine it, and give it before the horrour.

*Amatus Lucitanus* boasts, hee hath cured many with a draught of Rose-water

war-



warmed, and given at the insult of the fit, and some with happy success give at the insult five or six graines of Pepper in a cup of generous Wine; if the Patient be young with full veines, and it be spring time, let bloud of the axillary veine in the left arme.

Take of the rootes of sharp Dock two ounces, Butchers Broome, Asparagus, Grass, and Liquorice each an ounce, the middle rine of Ash and Elder each half an ounce, Succory, Endive, Hops, Fumitory, Burrage, Agrimony, Burnet, Miltwaist, Mercury, each a handful, Prunes twelve, new Figgs eight, Endive, Purflane-seed, and the four great cold ones, each two drams, the three Cordial flowers each a small handful, boyle them in two quarts of water till a third part be consumed, clarifie it with sirrup of Pomgranates, and Endive compound, each two ounces, and aromatize it with yellow saunders.

An Apozem for choller adust.

Take of Succory roots an ounce and half, Grass, Butchers Broom, Asparagus, each an ounce, infuse them in simple Oxymel all night over warme embers, and then boyle them in two

An Apozem for salt flagin.

quarts of water with Burrage, Endive, Hops, Fumitory, Origanum, Calamint, Agrimony, each a handful, Mercury and Maiden-hair, each half a handful, Liquorice scraped and bruised half an ounce, Raisins stoned twenty, Figgs eight, seeds of Purslane, Anise, Dodder of Vetches, and the four great cold ones, each two drams, flower of Tamarisk, Broome, and Violets, each a handful, being taken off the fire adde the Oxymel, wherein the rootes were infused, straine it, and clarify it with Oxyfaccharum, compound two ounces, and aromatize it with powder of Diatriasantalum.

A Purge  
for salt  
Agne.

Take of Polipody of the Oke bruised six drams, Sena half an ounce, Dodder of Time two drams, Anniseed a dram, true black Hellebore two scruples, whole Cloves two, boyl them in part of the former Apozem to three ounces, then infuse of Catholicum and confection Hamech each half an ounce, in the colature dissolve sirrup of Fumitory the greater, or of Apples an ounce, and give it.

A purge  
for Agne  
and me-  
lan holly.

Take of Cloves three graines, Ani-  
seed two scruples, Agarick Trochis-  
cate



Take a dram, Turbith bruised four scruples, Sena two drams, infuse them all in part of the Apozem, with an ounce of Oxymel simple, upon warme embers, to the expression, adde of Diacarthium, and Catholicum, each three drams, sirrup of Fumitory the greater, an ounce.

Take of old Treacle four scruples, Conserve of Bugloss flowers or rootes three drams, give it with Sugar. A Bole

Take of Cloves three Graines, Cinnamon a scruple, Anniseed half a dram, Rhubarb, Tamarinds, and Sena each a dram and half, infuse them all night in Whey over warme embers, with the Electuary of the juyce of Roses half an ounce, streine it, and adde sirrup of Violets of nine infusions an ounce and half, give it. A Purge  
for cholick  
adust.

Take of the Conserve of Tamarisk, or Broom flowers two ounces, Conserve of the rootes of Smallage, Miltwaist, or Maiden-hair, each an ounce, powder of the Trochisks of Capers, and of Dialacca, or Diacurcuma, each a dram, make an opiate, give half an ounce on the intermediate days, drinking a little White-wine after it. An Opiate

Take

**Lozenges.**

Take of Trochisks of Capers, and Wormwood, each half a dram, root of Jallop a dram, Crocomartis two drams, Conserve of the rootes or flowers of Bugloss six drams, Sugar dissolved in Milte-waist water and boyled, four ounces, make Lozenges two drams weight, take one every intermitting morne, and drink after it a little VWhite wine.

**A Plaister  
for the  
Spleen.**

Take of Gum Elemi an ounce, VVax half an ounce, Colophonia, Turpentine, and powder of long Birthwort, and Caper bark, each two drams, Flower-de-luce, Cammels Hey, Nard Indian, and Myrrhe each a dram, Stryrax Calamite half a dram, White-wine as much as will serve to dissolve the gums, make a mass, of which spread a Plaister on Leather in the figure of a Neats tongue, and apply it to the Spleen, it softens and resolves its hardness, or the Chymical Oyle of Amoniacum, with some few drops of sharp Vinegar doth more powerfully resolve any hard tumor of the spleen.



CHAP. XX.

*Of Feavers annexed to Quartans.*

**T**He Quintan, Sextan, Septan, and Nonan Feavers differ not from intermitting Quartans, either in matter or cure, but in the quantity of the humour, and disposition of the body, rather than from the rising, setting, and congression of some Starres, as the Astrologers would have it; all these Feavers have their name from the motion they observe returning upon the fifth, sixth, seventh, or ninth day.

The cause of these circuits depends not only on disordered diet, or the relics of the morbifical matter not emptied, nor on the quantity, quality, or crasiness and clamminess of the humour, nor on the influx of the Starrs, or disposition of the body, but rather from the starry Element, which *Hippocrates* calls something Divine, when a quartan is caused from very crasse and tough flegme, and a melancholly humour very crasse, it may then bee extended beyond the fourth day, saith

The Causes.

*Paulus*

*Paulus Aegi.* and *Rhasis* speakes of those returned every tenth day, and once a moneth; that the quantity and quality of both humours, and disposition of body doe contribute somewhat, none will deny, but the cause of the Circuits, Histories doe report to be referred to the element of Stars. *Pliny* speaks of *Antipater* the Poet who lived very long, and every year on his Birthday had a Feaver; *Galen* saies, he hath seen Quintans but obscurely, but *Avicen* boasts hee hath seen many, but they are rarely contingent.

**Prefages.**

*Hippocrates* prefages thus of these Feavers, the Nocturnal is not dangerous, but long; the Diurnal is shorter, and sometimes they bring to a Consumption; the reason is, because the night is likened to Winter, at which time cold humours move, and because in the night season remedies cannot conveniently be administred; a Quintan is the worst of all, for to the sound or tabid it is death, because it is vehement, proceeding from an atra-bilari-ous humour, and not from a melancholly juyce; a Septan is long, but not lethal, and so a Nonan.

The



The Cure differs not from that of an exquisite or spurious quartan.

Take of the leaves of Sena three A powder  
drams, the rootes of true black Helle- for an in-  
bore one dram, of Anise-seed, Dodder <sup>termining</sup>  
of Time, Diagridium each half a dram, <sup>quartan.</sup>  
Mastick, and salt Gemmeous each a  
scruple, Cloves half a scruple, make a  
fine Powder, give a dram in a little  
White-wine on the fit day in the morn  
early once a week.

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## CHAP. XXI.

*Of confused, compounded, and er-  
ratick Feavers.*

ALL these are of the kinde of es-  
sential Feavers, and differ not  
from the precedent, neither in matter  
nor putrefaction, for they are all pu-  
trid, but in the seat and motion of the  
morbifical humour.

A confused Feaver is so called from <sup>Of a con-</sup>  
the seat, when humours doe equally <sup>fused Fea-</sup>  
putresce in the greater or lesser veines; ver.  
as if choller and flegme doe putresce  
together

together in the greater veines, there shall be two continual Feavers, because these two humours mixt doe putrefie in the same place, beginning and ending together, and by reason of this mixtion they cannot be known distinctly, or apart, because their signes are confounded, from whence this Feaver hath its name; likewise if both those humours putrefie in the lesser veines which are in the habit of the body, or in the Stomach, Liver, Mesentery, Spleen, or Guts, together in the same place, there shall be two intermitting Feavers, which mixed doe constitute a confuse, and not a compound Feaver.

A Com-  
pound Fea-  
ver.

On the contrary, A compound Feaver is as oft as the humours doe inequally putrefie, not in one place (as the confused) but in divers places together, whether in the greater or lesser veines; and this Feaver hath its name from the predominant humour, as in a bastard Tertian where choller predominates; likewise if there be more flegme or melancholly humour, it shall then be called a bastard quotidian, or quartan, which Feavers are compound,



Pound, and not confused, because their matter putrefies in divers places, and they begin and end at divers hours, because every one hath its severall essence, seat, and motion; also two quotidian, and a double tertian, and a double or triple quartan, are Compound Feavers, as often as their matter putrefies in divers places; and thus a semi-tertian which is compounded of choller putrefied in the greater veines, from whence is a continual; and flegme out of them, whence is an intermitting Feaver; or of flegme putrefied in the greater Veines, and choller out of them, and is called a Hemitritæan; thus also a Hectick Feaver with a putrid, doe make a Compound Feaver, because the efficient cause of a Hectick is in the solid parts, and of the putrid in the humours, but an Ephemera joyned with other Feavers makes no compound, otherwise there could bee no simple Feaver; the symptoms also which accompany Feavers constitute no compound, one because they are not of the essence of Feavers, though they increase, foment, and prolong them.

The

Of the Erratick Feaver.

The Erratick Feaver is so called, because its fits observe no proportion, for their beginnings are inordinate, resembling no species of any certaine simple, or compound Feaver; an Erratick Feaver then is of no certaine species, for it is neither quotidian, tertian, nor quartan, nor much less a continual, for being so called from the uncertaine insult of the fits, it is plaine it cannot bee continual, though it may bee joyned with a continual, as well as other intermitting Feavers; an erratick then is from no certaine kind of humour as other intermittings are, but either from the humours confounded together, and unequally premixt, and putrefying in the habit of the body, or from one humour but changed from it self and passing into another, for how much the humours are changed in the body of the sick, so much are the circuits of the fits varied; and bloud is most of all transmuted when it putrefies, part of it passing into yellow choller, part into black.

The Causes.

The causes of these Feavers are many, one is the inequality of Summer and Autumne; another when a humour



humour begins to putrefie in a particular part, and another flowes to it from other parts, which was before bounded in them, or was redundant in the whole body; a third is error in diet, quantity, or quality of the humour, strength of the Patient, &c. they are long, and of evil judgement; he that would distinguish them rightly must bee well versed in the knowledge of simple Feavers, both continual and intermitting.

The signes of Compound Feavers differ not from those of the simple intermitting, as a double intermitting tertian begins as a simple with rigour, and sometimes with vomiting, and ends with sweat; Compound Feavers are seldome of divers intermittings, but if it happen the first dayes, they are scarce discernable.

Compound Quartans begin with horror, as the simple intermittings, and they are the longest of all, they are thus distinguisht; a double quartan growes furious two dayes, and is quiet the third, the fourth, and fifth; again is furious, and so consequently a triple quartan every day begins with  
K hor-

horroure, but every fourth day the Feaver is more grievous, as if it were a simple quartan.

Every intermitting Feaver of divers kinde may be complicate with another of the same kinde, if it be in divers places, as if a quotidian bee mixt with a tertian, on one day there shall be two fits, but on the next only one, that of the quotidian; and on the third day there shall be two, on the fourth but one, and so forwards, the one shall begin with coldness, the other with rigour.

If a quotidian be mixt with a quartan, then the fourth day there shall bee two fits, one with coldness, the other with horroure, on the other dayes but one, that of the quotidian. If a tertian and quartan concur, the first insult shall be of the tertian with rigour, the second day there shall be no Feaver, the third day the tertian shall recur, on the fourth a fit of the quartan, on the fifth another of the tertian, on the sixth none, on the seventh there shall bee a double fit, one of the tertian, and another of the quartan, and so on. If a putrid Feaver be joyned with a Hectick



it makes a compound, because the heat of this possesses the substance of the heart, that, the humours.

The signes of both are taken from the pulse hard and unequal, from the urine, mordent heat, and manner of their motion, if it be bilious the invasion will be every third day, if a quartan, every fourth, if a quotidian, every day, either with rigour, horror, or coldness; and the exacerbations, and remissions of the putrid Feaver will be at its set hours.

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## CHAP. XXII.

### *Of a Semitertian Feaver.*

**T**His Feaver *Hippocrates* calls the horrid Feaver, from its horror, or violent shaking, it is a Compound Feaver, and is two-fold, exquisite and not exquisite, that is made up of a continual quotidian, and an intermitting tertian, for it is more easie for a quotidian to be continual than a tertian,

The signes  
of a Semi-  
tertian.

an, and its fits are longer than those of a tertian.

Besides, the horreur is not every day, but every other day, when the fits both of tertian and quotidian meet together, and are confounded, but on the middle dayes there is only a refrigeration proper to the quotidian, the reduplications are every third day, not such as a tertian, but dimidiately like them, because the type of the tertian is changed by the flegme of the quotidian.

This Fever is sometimes caused from a continual tertian, and intermitting quotidian, and not from two continualls, or two intermittings, as *Archigenes* and *Celsus* would have it: whose opinions were they true, it would not be horrifical, as *Hippocrates* and *Galen* describe it, for horreur proceeds from rigour and cold mixt.

Signes of a  
non ex-  
quisite  
Semitertian.

The Non-exquisite is two-fold to wit the one when choller predominates, the other when flegme; if choller prevail there is a rigour and no horreur, and it comes sooner to its state without many reduplications, the heat is more acrid with vomitings, and dejections yellow

low



low, &c. but if flegme predominate, there is rather a chilness than horrou, and many reduplications, with flegmatick excretions, less heat, &c. these Feavers are frequent in *Aethiopia*, *Italy*, and other hot Countries, the gentlest of them is twenty four hours, the middle sort thirty six, the strongest forty eight; if it bee exquisite every third day it is horrifical, the pulse hard and unequal, and so the heat, the urine cras and turbulent; sweats in these Feavers are bad, because they are symptomatical, and not from Nature conquering, &c.

This Feaver is reckoned amongst the deadly, and sometimes lasts a whole month; sometimes degenerates into a Hestick, sometimes to a Dropsie, by reason of the many obstructions; sometimes it is shorter, when the matter is little, and contained in the common ducts.

Prægnos-  
ticks.

For the Cure, if need be, first give a Glister, then take of Cinamon half a dram, Agarick Trochiscate two scruples, Rhubarb four scruples, honey of Roses and Diaphænicum each an ounce, infuse them in a decoction of

A Purge.

Succory, Hyssop, Liquorice, Raisins stoned, Figgs, Anni-seed, flowers of Time, Bugloss, and Elder, all night over the warme embers, streine it, and give it at the time of remission.

A Sirrup  
against  
thirst.

Take of the simple sirrup of Vinegar four ounces, use it with the decoction of Barley, or with Ptisan made of Barley, Raisins stoned, Figgs, and Liquorish, or with a decoction of Sorrel rootes, or Water and Sugar, if Vinegar displease, use sirrup of Pomgranates.

In a spurious one if choller predominate, let your cholagoges exceed the Phlegmagoges, and so on the contrary; if the stomach be offended, give gastrical Medicines, and so of other parts.

An opening  
Apo-  
zem.

Take of Sorrel, Grasse, Butchers Broome, and Asparagus roots, each one ounce, of both Succories, Fumitory, and the Capillary Plants each a handfull, Liquorish six drams, Pruness twenty, Figgs twelve, Endive-seed three drams, Anise two drams, Eldern and Burrage flowers each a small handfull, Time half a handfull, boyle them to a pinte, and adde honey of Roses and



and Oxylaccharum simple, each two ounces, clarify it, and aromatize it with powder of Diarrodon Abbatidis.

In the declination provoke sweat and urine, the Disease being contumacious is exasperated by strong Purgers, and yeelds not to gentle, but by meane ones often repeated is overcome; bleed if the Sick bee plethorick, young, and strength give leave, &c.

Other Compound Feavers being caused from putrid matter are cured by the same method, and the same remedies as bastard intermittings are; the confused Feavers if from putrid matter in the greater Veines, are cured as continual Feavers, if not as intermittings; the Erratick as bastard intermittings, quotidian, tertian, or quartan.

## CHAP. XXIII.

*Of a Hectick Feaver.*

Of the  
Name.

ΕΚΤΙΚΗ, that is, a Hectick is taken for every Feaver that is hard to be removed, whether it be from flegme or melancholly, and is opposed to the Schetick Feaver which is easily removed, it hath its name from *εξῆς*, which is a habit, because it is stable and permanent.

The Defi-  
nition.

For a Hectick Feaver is a preternatural heat kindled in the solid parts, which first occupies the substance of the heart, and then diffuses it self into the rest of the solid parts of the body, through the Veines and Arteries.

The Divi-  
sion.

This Feaver is continual, and hath but one fit from the beginning to the end, without any intermission or remission, unless it be joyned with a putrid Feaver; every Hectick is Simple, or Compound, that is either universal or particular; the universal is that which first seizes on the substance of the heart, then on the other parts, and this is seldome; a particular one is that



that which firſt invades the ſubſtance of ſome private part, and at laſt the heart; and this is frequent, as of the Lungs in a Ptiſſick, of the Midriffe, Liver, &c. A Compound one is that which hath a putrid Feaver joyned with it; a Simple Feaver is further divided into three degrees, the firſt is, when the body of the heart, and the other ſolid parts are newly inflamed, and this degree laſts as long as the ſubſtantifical and radical moiſture doth conglutinate the terrene parts, and is ſufficient to nourish and toment the fiery heat, as Oyle doth the flame of the Cotton in a Lamp, and this is hard to be known, but eaſie to be cured.

The third and worſt ſort is called *μαρασμός*, becauſe it hath adjoyned a hot and dry Conſumption, and is then when the humour is wholly waſted, and all the ſolid parts are as it were burnt, and turned into aſhes, as the Cotton of the Lamp is for want of the affuſion of more Oyle. for thus the ſubſtantifical moiſture being quite ſpent, the native heat is extinguished, and cannot bee reſtaured by *Enchymons* aliments, and this degree as it  
can-

cannot be hid, so it cannot bee cured. The second degree is of a middle nature between them, and how much the nigher or further to the first or last, is by so much the easier or harder to cure, they all differ only gradually.

**The Causes**

The causes external are from the Six Non-natural things, as the hot Air, long Hunger, Watchings, suppression of Excrements, &c. the internal are from a bilious temperament, a continual Feaver ill cured, as a causus and continual tertian, and not from a quotidian or intermitting tertian, from a Prifick lientery, or such Diseases in which the nourishment being incoct, or ill concoct, doth not humectate the solid parts, which being destitute of their aliment, and conceiving a more acrid and feaverish heat, grow hot and dried.

**Signes of the first degree.**

The first degree may be known by the preter-natural heat, if at first touch of the Artery it be acrid and mordent; if after drink or meat a heat presently flushes in the face from the sublation of vapours, this heat is at first so gentle that the Sick deny themselves to be feaverish, for things done by degrees cause



cause no paine, ſaith *Hippocrates*; as Plants at their firſt ſprouting are eaſily pulled up, but are hardly known unleſs by the ſkilful Herbariſt, ſo this degree is eaſily cured, but hardly diſcovered, unleſs by the learned Phiſician.

The ſignes of the ſecond kinde are not only from the mordent heat of the pulſe being felt, but in the ſoles of the feet, and palmes of the hand; beſides, the pulſe is harder and dryer than in the former, becauſe the feaveriſh heat works not only on the rorid ſubſtance of the heart, but on its primogenious humidity, whence nourishment failing, the Sick neceſſarily falls away, the urine is higher coloured by reaſon of the intenc heat, depopulating not only the heart, but habit of the whole body, but leſs high than if a putrid were joyned with it; this degree hath a great latitude, and ſo is accordingly known, or cured.

Signes of  
the ſecond  
degree.

Signes of the laſt degree are a weak pulſe, ſmall, and frequent, and hard from drineſs, the urine hath ſome fatty ſubſtance ſwimming in it like to Cobwebs, which denotes a quolliquation of the

Signes of  
the third  
degree.

the ſimilar parts, the eyes are hollow, their humours being waſted, the temples fallen, the ſubſtantifical humour of the miſcles being conſumed, the forehead dried, the nayls crookt, the eyelids ſcarce moveable, the Hypochondria diſtended, the ſkin hard and dry, cleaving to the bones, the fleſhy ſubſtance being waſted. A Heſtick ſeldome poſſeſſes Children, often young cholerick bodies, and old men that are of a hot and dry temper, and thoſe that are long necked, and narrow breasted, &c. thoſe that have a *Hippocratical* face are paſt cure, and ſuch as have a looſeneſs.

**The Cure.**

The cure of the firſt degree differs little from that of a Diary, for it proceeds from the ſame manifeſt cauſes, but more vehement, which are inherent in the habit of the body, and therefore requires ſtronger remedies; let the diet be euchyinous, liquid, cold, and moyſt, and increaſſating to hinder diſſipation, as Broths altered with Lettice, Purſlane, Marigolds, Violets, Burrage, Wood-forrel, Spinage, &c. let the drink be piſſan, or water boyled with ſirrup of Maiden-hair, or the

*Alex-*



*Alexandrine* Julep with a little Vinegar, if it proceed from an Ephemera ; old age may be allowed a little ſmall Wine at meals.

Take of the leaves of Mallows, Violets, Burrage, Lettice, each a handful, *A Glister.* Prunes twelve, the four great cold Seeds each three drams, Water-Lilly-flowers and Violets each a ſmall handful, boyle them in water, and in a pint of the colature diſſolve of ſimple Diaprunes, and Caſſia with ſugar each fix drams, honey of Violets, and oyle of Water-Lillies each an ounce and half, make a Glister, if you would have it nourishing too, then boyle them in the broth of a Weathers head, or in Capon broth, with the yolks of eggs.

If the ſtomach be ſoul, take of Man- *A Potion.* na of Calabria an ounce and half, ſirrup of Roſes ſolutive, with Rhubarb if choller abound, or with Agarick if flegme, and give it in a little Chicken-broth, or ptiffan, ſtronger remedies muſt not be uſed. To correct the acrid heat, and drineſs.

Take of ſirrup of Vinegar ſimple, or Oxyſſecarum, or of the juyce of Endive, or Poppy, if the Patient reſt not, three ounces

ounces, Bugloss and Wood sorrel water each six ounces, make a Julep.

**Baths.**

Baths are good which by their warmth open the passages, and draw the blood to the habit of the body, if you give a cup of Asses milk with sugar of Roses to them whiles they are in it; then to prevent sweating anoynt the back bone, and the emunctories, and extreame parts with this Lini-ment.

**A Lini-ment.**

Take of oyle of Violets, or Water-Lillies, or sweet Almonds, and oyle of Roses, or Myrtells, each three ounces, mixe them for your use.

**A Condit**

If you mixe in broth a little of this condite, and give it before meat, you will profit much, *viz.* Conserve of Violets, and Water-Lillies, and the bark of the rootes of Bugloss, condite each an ounce, of the resumptive Powder newly prepared three drams, or instead of it Melon and Cowcumber-seeds each a dram and half, powder of Diatriasantalum, and Diamargaritum Frigidum, each half a dram, sugar of Roses sufficient, make a condite and cover it with gold.

The second degree is also cured by  
euchy-



euchymous diet and alteration, with liquids, because they are sooner and easier distributed into the habit of the body, and doe more plentifully nourish, saith *Hippocr.* εὐχὴν πληροῦσαι, &c. if the Heetick proceed from the ptissick, or continual Feaver, you must recurre to their proper Chapters, likewise if from the inflammation of some viscus, or the guts, &c.

The Cure of the second degree.

Take of the resumptive oyntment two ounces, oyle of sweet Almonds one ounce; powder of Florentine, Flower-de-luce four scruples, Saffron a scruple, anoynt the breast and back warme; if there be a looseness anoynt the belly with Unguentum Comitissæ: all this while let him take every morne at four of the clock half a pint of Asses milk warme from the Teat, with two spoonfulls of sugar of Roses powdered, wash his mouth and sleep upon it, if he slept not afore.

An oyntment for the breast.

This milk because it is more serous, deversive, and coole, is best in a Ptissick, but if you would nourish, Womans milk is best; if consolidate an ulcer, then Cowes or Sheeps milk because it is more cheesie and butyrous.

The choyce of Milks.

The

The third  
degree.

The third degree being incurable by the consent of all, I shall speak but little of it, let their Chamber be large that they may breath the cool air, let their meat be very nourishing and oft taken in small quantity, especially Womens milk, let the drink be ptiffan, or small Wine, cause rest, with Diacodium, or a Pill of Cynogloss, or Laudanum, use cooling moystning, and nourishing Glisters, and Juleps, to moderate, if not extinguish the fire in the solid parts. Take of the confection of Hyacinth, or Alkermes four scruples, Pearl two scruples, fragments of the Five precious Stones, and red Coral finely powdered each a scruple, powder of Diapenidium without the species the weight of them all, of the finest Sugar an ounce, fix leaves of Gold, make a powder, and dissolve a spoonful in every small quantity of ptiffan, or what else you give, it wonderfully restores the lost strength.

A short  
cure of a  
Compound  
Heſtick.

A Compound Heſtick is hard to know, unless to the Learned, who can distinguish the forme and type of every Feaver; this is cured by bleeding, if there be a plenitude, or the Courses,  
or



or Hemorrhoids bee suppress, or by gentle Purgers if there be a Caco-chymie no wayes respecting the Consumption, but the Plethora, or Caco-chymy, saith *Hippocrates* and *Galen*.

CHAP. XXIV.

*Of Malignant and pestilent Feavers.*

**K**αλονόεων πυρετῶν, that is, of malignant Feavers, some are essential, others symptomatical; the essential have a great analogy with putred Feavers, from which they differ not in matter, but only by a malignant quality venenate and contagious, either produced in us, or induced into us; they differ also from Hæcticks, not by macilency, which in these is caused by degrees in them speedily, which variously waste the substance of the body, as the Leipyria, Syncope, &c. of which in their place.

The division and difference of malignant Feavers.

The Symptomatical Feavers are those which follow the inflammations  
L of

of the Viscera, and Burning-feavers; from which they also differ by their malignant quality, as the essential all doe.

Of a Leipyria  
Feaver.

A Leipyria is two-fold, the one essential, the other symptomatical; the essential is caused from glassie flegme cold in the third degree, collected in the bowels, though with some mixture of choller, yet notwithstanding that it may putrefie, the heat is called from the external parts, to the internal in which is kindled no small fire, hence it is that the inwards burne, and the outward parts are cold, from whence if a thirst follow, it is deadly the fourth day, or sooner, saith *Hippocrates*.

The Cure.

This is cured as a continual quartan, and if symptomatical as a causus or continual tertian, with this caution, that to all remedies both internal and external, we mixe something cordial, which may retund the venenous and malignant quality without any manifest heat.

A Syncopal  
Feaver.

A Syncopal Feaver hath its name from the Symptome, because the diseased are troubled with faintings and swoonings, by reason of the exact sens



sense and hurt of the mouth of the Stomach.

The efficient cause is either crasse The Cause  
 flegme putrefied in the stomach, with  
 some maligne or venenate quality,  
 which carried upwards to the mouth  
 of the stomach doth villicate and  
 wound it, from whence is paine and  
 faintings, and sometimes a Syncope,  
 that is, a sudden loss of strength, with  
 sweats more or lets; sometimes it is  
 from æruginous choller which is whol-  
 ly pernicious, whose vapour carried  
 to the mouth of the stomach doth  
 wound it, from whence are taintings,  
 Convulsions, and death, unless it bee  
 vomited up, as *Galen* mentions in a  
 young man; this Feaver is very rare,  
 and observes the type of a quotidian,  
 which is worst towards the evening.

If it come from prassinous or ærugi- The signes  
 nous choller, the signes are taken from from pras-  
 a hot and dry season of the year, from a sinous  
 young, macilent, and bilious body, or choller.  
 from a continual burning feaver, or  
 tertian, with a malignant quality, which  
 usually kills before the fourth fit; that  
 from æruginous choller is worse, the  
 pulse is swift, from the abundance of  
 L 2 heat,

heat, inequal from the multitude of the obnoxious humour oppressing Nature, hard from the driness of the Humour and Vessels, small from the weakness; the parts about the head and whole body seemes puffed up, and tumid, the colour is vitiated, in some white, in others livid or black, the belchings are acid if from flegme, bitter from porraceous choller, the eyes prominent, the tongue acid and black they are best when quiet and unmoved.

**The Cure.**

The humour is to be carried away by gentle Glisters, and purged carefully, alwaies adding Cardiac Medicines against the malignant and venenate quality, and if the Patient is nauseative give a vomit.

**A Glisten  
for flegme.**

Take a sufficient quantity of broyle and boyle in it Mercury, Balme, and Burrage, each a handfull, the tops of Dill, with Cammomel, and Meliloe flowers each a small handfull, course Broom two Pugills, Figgs twelve, Aniseeds two drams, streine it, and dissolve in Hieria an ounce, honey of Mercury and oyle of Cammomel, each an ounce and half, the yolks of two Eggs, and give the Glisten.



Take of Mallows, Violets, Burrage, Purslane, Balme, each a handful, Prunes sixteen, of the four greater cold Seeds each two drams, Water-Lilley-flow-ers a handful, dissolve in the colature Diaprunum simple, and Cassia with Sugar each six drams, honey of Roses, and oyle of Roses, each an ounce and half, give it at the time of remission.

A Glister  
for ærugi-  
nous chol-  
ler.

Take of Manna of Calabria, and sir-  
rup of Roses solutive, with Agarick,  
each an ounce and half, drink it in a  
little fresh Chicken broth, boyle in the  
broth three drams of Citron pill.

A minora-  
ting Purge  
for flegme.

Take of Cinnamon a scruple, Rhu-  
barb four scruples, Tamarinds two  
drams, Cassia newly drawn an ounce  
and half, infuse them all night over  
warne embers in Chicken-broth, in  
the decoction of Succory, Purslane,  
Citron-seeds, Bugloss, and Water-  
Lilly flowers, straine it, and adde sir-  
rup of Violets of nine infusions, or of  
Succory, with a double quantity of  
Rhubarb, or of Roses solutive an  
ounce and half, give the potion.

A purge for  
choller.

Take of Agarick Trochiscate for  
flegme, Rhubarb for choller, half a  
dram, imperial Pills a dram, with

Pills.

L 3      honey

honey of Roles, or sirrup of Violets, make them up.

**A Julep for  
flegme.**

Take of the sirrup of Citron pill Conserved, and of sower Pomgranates each two ounces, Balme, and Bugloss water each six ounces.

**An Apo-  
zem.**

Take of Bugloss roots two ounces, dried Citron pill one ounce, if flegme abound, but of Sorrel, and Grasse roots, if æruginous, or prassinous choller, each one ounce, Succory, Endive, Purslane, Lettice, Burrage, Scabious, Devils-bit each a handful, Balme, and *French* Lavender for flegme, each half a handful, Raisins stoned twenty, Liquorish six drams, Prunes for choller eight, white Poppy, and the four greater cold Seeds or Carduus Benedictus, and Aniseed, each two drams for flegme, the Cordial flowers a Pugil, boyl them in water to a pint, add sirrup of Pomgranates three ounces (which is good for them both) make an Apozem, and aromatize it with a dram and half of Saxafras; if you would make a magistral sirrup in one part of the decoction without sirrup, infuse of Cloves a scruple, Agarick Trochiscate an ounce for flegme, or Cinnamon a dram, and



and Rhubarb an ounce and half, for choller, straine it, and boyle it gently to a sirrup with Manna, and sirrup of Roses, each half a pound, the dose is two ounces in a decoction of Burrage, or broth twice a week.

CHAP. XXV.

*Of the Cardiacal Feaver.*

**T**His Feaver hath its name from the heart, and is of the same kinde with malignant and colliquating Feavers, and not much unlike to the Syn-copall; there is a great heat with it, and the face lookes red, great strivings of the heart, little and frequent breathing, insomuch that they are compeld to sit upright, like the Orthopnoical, and are pained on the region of the heart; the Disease inclining, they have a thin sweat, a cold breath, and then follow syncopes, and death.

The signes

The cure is the same with that of a Burning-feaver, both for cooling and moystning diet, and for bleeding, premising the Glister there described, if the body be bound; in altering the humours adde a fourth, or sixth part of

The cure.

hot Alexipharmaca, by reason of the malignant and pernicious quality that is impressed, and then empty the humours with Manna, Cassia, &c, allay the thirst with Julep of Violets, or Poppies.

Typhoidis  
Feaver.

Amongst malignant Feavers are reckoned also those that doe variously impair the substance of the body, whether by degrees or speedily, as the τυφωδης, ἐλωδης, &c. the τυφωδης is a kind of Feaver, in which by reason of the excessive heat, the sick seem to be suffocated, and may be called an erysipelatose one, and is cured as a continual tertian.

The moyst  
Feaver.

Ελωδης, that is, the moyst Feaver is so called, because presently after the first day the sick begin to sweat, and by sweating their strength is so wasted, that they finde little or no benefit by it, in the year 1528. this Feaver spread it self from *England* into *France*, and in short space killed the stoutest men by sweating, all remedies against it being invalid, the *French* named it *Suette*, and numbred it amongst the Pestilential, by reason of its maligne and venenate quality, the *Greeks* call it υδροπνευστος.



Ἀσώδης πύρετος is called by Hippo- The rest-  
crates, the restless implacid Feaver; in less Fea-  
this the sick are alwaies tossing, chang- ver.  
ing their posture of lying, loath all  
things, are distended in the Hypochon-  
dria, thirst, watch, or are delirous in  
their sleep.

The internal cause is a crass, acrid, and The sign<sup>s</sup>  
bilious humour, imbibed in the coates of  
the stomach, sometimes it is from in-  
ternal pains, the pulse suddenly failes, The Cau-  
se,  
and the use of all remedies is prevented;  
let the diet be incisive, refrigerating, and  
moysning, and if occasion be, give this  
Glister.

Take of Violet leaves, Gourds, Purs-  
lane, and Nettles, each a handful, the  
four great cold Seeds, and Nettle-seed,  
each two drams, Camomel and Vio- A Glister.  
let flowers, each a pugil, boyle them in  
water to a pint, and in the colature dis-  
solve Diaphænicum, honey of Roses,  
and Oxymel simple each an ounce, oyle  
of Water-Lillies an ounce and half.

To allay the thirst, use the juyce of  
Pomgranates, or Citrons, or the syrups  
made of them, &c.

Take of Cinamon a scruple, Rhu-  
barb four scruples, Cassia newly drawn  
an

▲ *Potion.* an ounce and half, infuse them in the infusion of Damask Roses, or in the decoction of Succory, Marigolds, Burrage, Prunes, with Nettle-seed, and the Cordial flowers, streine it, and give it; procure sleep with sirrup of Poppy, and a little Diamargaritum frigidum.

**The Colliquating Feaver.**

ΣΥΝΤΗΚΤΙΚΟΣ is called by the Latines the Colliquating Feaver, by whose vehement heat not only the fat, but the flesh and substance of the solid parts are melted away, & this is of the kind of malignant Feavers; it is caused two wayes, the one when the colliquation is by degrees, as in He Sticks, and the Marasmus; the other, when both fat and solid parts are suddainly dissolved, and this is a most grievous and dangerous disease, it differs from a Marasmus because in this, that portion of flesh which is colliquated is always like a vapour, breathed forth by insensible transpiration, but in the colliquating Feaver it flowes to the belly in the species of a bilious stinking crass humour, the external causes are, watchings, sadness, malignant Medicines, &c. and this is not lethal.

**The cause.**

The internal cause is a fervid heat with a malignant quality which doth  
not



not always dissolve the body by insensible transpiration, but sometimes by manifest excretions.

The signes are rufous, crass, stinking dejections, sometimes fat and viscid, with a spume or froth which indicates heat, the nose grows sharp, and the eyes hollow, which latter signes if they appear at first, we are not to meddle; *Hippocrates* proposes two remedies, the one the cremor of Barley, the other cold Water, with acid sirrup made up with Sugar, and not with Honey; give Glisters if occasion be, or eccoproticks, for the first region of the body, with opening and cooling decoctions. if there be obstructions, and condires, and cardiacal powders, as are described in the Chapter of a continual tertian.

The signes

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## CHAP. XXVI.

### *Of the Feaver from Crudity.*

Ωμότης πυρετός, that is, a Feaver from Crudity, though the word Crude be applied to various things, yet in this place it is taken for a raw cold humour, contained in the first passages, or in the whole body; this Feaver differs from  
an

Of the  
Name.

an Epiala, not in matter, nor in the place of putrefaction, but in malignity, and therefore is not voyd of danger, especially if it be joyned with an inflammation of stomach or liver, for sometimes it is without them.

*The Signs.*

If the crude humour putrefie in the first passages there will be a nauseousness, slower belchings, with idleness, or unseasonable exercise, as Venery presently after meat, &c. if it bee in the whole body the urine will be thin, and watery, the contents divulged, the colour pallid, plumbeous or livid, the whole bulk somewhat swelled, the pulse unequal, obscure, with a dulness of the senses; make a Glister with Hiera Catholicum, honey of Roses, oyle of Camomel, decoction of Mallows, Mercury, Origanum, Dill, &c.

*minora-  
g purge.*

Take of Catholicum an ounce, infuse it all night in the infusion of Damask Roses, streine it, and adde sirrup of Succory, with Rhubarb duplicated, an ounce and half, give it in the morn; if strength and age permit, and a high tinct urine require it, let bloud in the axillary veine in small quantity, with a narrow Orifice.

All



All attenuating things used must not be very hot, lest the Feaver be increased. A Rule,

Take of sirrup of Vineger, and juyce of Endive, each two ounces, Succory & Wormwood-water each six ounces. A Julep.

Take of Grass-roots, Butchers Broom, and Asparagus, each an ounce, of Succory, Agrimony, Endive, the Capillary Plants, & Sea-wormwoode each a handful, Origanum, and Balm each half a handful, seeds of Carduus Benedictus, Citron, and Anise, each two drams, flowers of Bugloss and Time, each a pugil, boyle them in water to a pint, with Oxymel simple three ounces, make an Apozem, and aromatize it with Cinamon. An Apozem.

Take of Cinamon a scruple, Rhubarb four scruples, Catholicum half an ounce, Cassia newly extracted an ounce, infuse them in part of the Apozem, and to the expression, adde sirrup of Roses, with Agarick an ounce and half, give the potion, and give no stronger; take of the Conserve of Citron pill three drams, old Mithridate, or Treacle, or Aurea Alexandrina, a dram with Sugar, give the Bolus next day three hours before meat. A Purge.



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